THE

MONTHLY EPITOME,

FOR SEPTEMBER, 1802.

CXXVI. ASCERBI'S TRAVELS *through Sweden, Finland, and Lapland.*

(Concluded from page 461.*)*

CHAP. XXIV. Before the travellers leave Uleåborg, they make the enquiries necessary to guide them in prosecuting their intended journey, but without obtaining information. Although the accomplishing of their design is considered impracticable, they pursue their route, with the accession of two fellow travellers, and after being present at a Finlandish dance, and hearing some specimens of their music, they are highly diverted at the surprise of the natives in viewing a flea through a microscope, and arrive at Kemi.

Chap. XXV. A description of the character and family of Mr. Castrion, first minister of the parish of Kemi, and who has the superintendence of a country nine hundred English miles square, is given in this chapter. In the minister's house the author and his friends were lodged: the church at this place excited their surprise on account of its magnificence. Here our author tried the experiment of a Finlandish bath with his host. After observing the plants in flower, they depart, and arrive at Tornea.

Chap. XXVI. The town of Tornea described; rendered famous for being a situation to view the sun at midnight, with which sight the travellers are gratified. An account of the trade of this place is given, and also of inscriptions written by travellers in a book preserved in the church of Jukasjervi for that purpose.

Chap. XXVII. During the residence at Tornea, they became acquainted with every person disposed to be sociable, and having made an acquisition to their travelling party, depart from Tornea. The face of the country is described, and the travellers find a good road in their journey to Ofver or Upper Tornea; but arriving here, it is observed that it instantly appeared they were about to enter an uncultivated country, and to take leave of the civilized world. The author notices the different stages at which they stopped; at one of which he had an opportunity of seeing their manner of catching salmon, which he thus describes. "The common method of catching salmon in the north is by driving a palisade, which extends from one bank as far as the middle of the river, and sometimes to the opposite side: between the stakes of the palisade they put branches of trees, or perhaps network, which hinder the salmon from ascending the stream, and leave only one opening where the fish may pass through, but where they have placed a net, which is ready to receive them. It is not permitted to make their *lax-pata*, the Finlandish term for palisade, longer than a certain measure, and they pay in proportion to its length, and also its proximity to the mouth of the river; for such as are high up the river can only catch the salmon that escape all the fishers below them. This palisade or *lax-pata* is always set where the river is most noisy, and where it forms a fall. The people of the country shew an incredible dexterity in walking along those stakes, which the force of the current shakes in a surprising manner: women and children

trip over them with wonderful adroitness and facility. We wished to give them our assistance in drawing their nets, and by a great exertion of courage we got almost over one third of the palisade; but if one of my companions had not desisted in time, his head becoming giddy by the motion of the water under his feet, he must have dropt into the river. The children, and even the men themselves, are sometimes too confident of their agility, so that scarce a year passes without some of them falling in and being drowned, the current being too strong for a boat to be of any use to them.

"The address with which Finlanders drive their stakes into the bottom of the river, at places where the current is extremely rapid, deserves likewise to be noticed, as an operation highly dangerous as well as difficult, and to which those poor people sometimes fall victims." *p.* 358, 359.

Chap. XXVIII. In this chapter the hospitality of the clergy in this country is particularly commended, of which a particular instance is given in the person of Mr Swamberg, head minister of Ofver Tornea, who insisted that the whole company, consisting of ten persons, should lodge at his house, where they were treated with the most unbounded hospitality. Herefrom Mr. Cartrein determined to return to his family, while the rest of the travellers prosecute their journey.

Chap XXIX. They now proceed by water, and coming to a palisade where the people had caught in the course of the day three hundred pounds weight of salmon, they bought one of the largest, and learned for the time to eat it raw. The manner of preparing it is "to cut it in pieces tranversely, and put it in salt; when salted, it is left in a wooden dish with a little water; and after three days this raw salmon is delicious eating. It is a favourite dish with the first nobility of Stockholm, insomuch that they seldom give a fine dinner when raw salmon is not presented on the table. This kind of provision was a great resource to us during our navigation of the rivers, as we were able to preserve it a long time, and might easily dress it; at least as often as we could find the necessary trifling ingredients." *p.* 372.

The passage by water on this river is extremely perilous, as appears from the following account. "To ascend in a small boat such a formidable succession of cataracts, where the water is almost every where rolling down in foam, would at first sight seem impossible; but nothing is impossible to man, whom habits have rendered familiar to danger. Those Finlandish Laplanders, besides an address peculiar to themselves, have, what perhaps is of still more consequence, the most perfect coolness and apathy. They take their places, the one at the head, the other at the stern of their canoe, and with a long pole, which they thrust to the bottom of the river, find their point of resistance, and thus push the boat against the stream. This pole is made of pine, and about fifteen feet long; they are obliged to throw it with all their strength to the bottom, in order to overcome the current, which constantly impels it backwards. It is an Herculean labour; besides, it requires infinite practice to guide and manage the boat, forming, as circumstances demand, many a sharp angle amidst a multitude of obstacles. The most disagreeable, and at the same time the most dangerous situation, is the man resting by accident the end of his pole upon a rock of a smooth or round surface; in the moment that he applies to it the whole weight and force of his body, the pole slips from under him; he falls in an instant headlong into the river, and the passenger gives himself up for lost. The Laplander, however, quickly recovers himself, and prepares to repeat the same operation; but it sometimes happens that the current gets the ascendant, and drives the boat astern. In this critical juncture the whole address of the boatman is exerted to keep the head of the boat directly opposed to the stream, till he is again in a condition to push her forward, and above all to prevent her laying her side to the current, as in that position, by presenting a larger surface to the water, she would instantly overset." *p.* 373, 374.

Chap. XXX. Arriving at Kengis, they are hospitably entertained by the inspector of the founderies, with an account of which, a brief description of the country, and informing us of the separation of all his companions except Colonel Skiolde-

brand, the first volume is concluded.

Here Mr. A. informs us that the separation of his companions had nearly shaken his resolution to prosecute his design; but his ambition to accomplish his end, and the ardour of the Colonel's mind, determined them to pursue their journey.

Volume II. An engraved sketch of the North of Sweden, of Norway, Finland, and Lapland, describing the rout of Mr. Ascerbi's Travels to the North Cape, is prefixed to this volume.

Chap. I. In this chapter we have the commencement of the author's travels in Lapland, and an account of new difficulties, particularly in journeying through a wood, where sometimes they sunk so deep in the moss they were afraid of being immersed in it up to their necks; and the passing of a tremendous cataract, where the descent is so rapid that you accomplish an English mile in the space of three or four minutes, and this is rendered more dangerous by the many rocks which lay in this passage; but they passed in safety by the skill and perseverance of an old man who was their pilot.

Chap. II. The last chapter notices the departure from Rengis, arrival at Kollare, and the prosecution of the journey to Muonionisca. In their way they found a little colony of Finlanders, which seemed extremely poor, and by their particular situation interested them much. Their situation is described, and the author notices that "whoever is disposed to establish himself in Lapland, has only to chuse his situation, but it must be at the distance of six miles from the bounds of the nearest village; and the moment he has built his hut, all the land for six miles round him is his own by right of possession." *p.* 14. In describing the country, Mr. Ascerbi says, "The traveller, who in his excursion visits this country in summer, will be enchanted at every step he takes with the smiling aspect of those hills and lakes, and with the variety and softness of the pictures which present themselves in succession to his eye." *p.* 14.

Arriving at Muonionisca, the author gives the etymology of the name. *Muonio* is the name of the river, and *nisca* signifies beginning; because here the river begins to assume a regular form. The place is composed of fifteen or sixteen dwelling houses and a church. The parish is about two hundred square miles in extent.

It is mentioned, to the honour of the inhabitants, that drunkenness is regarded by them as the most scandalous vice to which a man can be subject.

Chap. III. relates some excursions made by the travellers around Muonionisca, and the collection of some subjects in natural history.

Chap. IV. relates their departure from Muonionisca, and their stopping at a settlement or colony called Pallajoveniö, at a small distance from the little river of Pallojohi, and which is the boundary of Lapland towards Torneä. In passing on to Lappajervi, our travellers halted upon a mountain from whence they took a view of the country, and give us the following account of the food of the rein-deer. "The country around offered a scene very uncommon, and to us quite new. The moss on which the rein-deer feeds covers the whole ground, which is flat, and only skirted by hills at some distance; but these hills are also clothed with this moss. The colour of the moss is a pale yellow, which, when dry, changes to white: the regularity of its shape, and the uniform manner in which the surface of the ground is decked with it, appears very singular and striking: it has the semblance of a beautiful carpet. These plants grow in a shape nearly octagonal, and approaching to a circle; and as they closely join each other, they form a kind of Mosaic work, or embroidery. The white appearance of the country, which thence arises, may for a moment make you imagine that the ground is covered with snow; but the idea of a winter scene is done away by the view of little thickets in full green, which you perceive scattered here and there, and still more by the presence of the sun, and the warmth of his rays. As this moss is very dry, nothing can possibly be more pleasant to walk upon, nor can there be any thing softer to serve as a bed. Its cleanness and whiteness is tempting to the sight, and when we had put up our tent, we found ourselves in every respect very comfortably lodged. I had many times before met with this moss, but in no place

had I found it so rich. It was the only produce here, which nature seemed to favour and support: no other herb was growing near it, nor any other vegetable on the spot, except a few birch trees, with their underwood, and some firs, dispersed on the hill by the river side. All these seemed to vegetate with difficulty, as if deprived of their nourishment by the moss, and appeared withering and stunted. Some trees, indeed, which grew very near the water, had the appearance of being in a flourishing state, perhaps owing to the moisture they derived from the river: but, in short, this moss appeared to be the royal plant, which ruled absolute over the vegetable kingdom of the country, and distributed its bounty and influence amongst a particular race of men and animals." *p.* 33, 34.

"We arrived at Lappajervi in the evening, and our boatmen were glad to take some rest after their wearisome voyage. When we arrived on the borders of the lake, we fell in with two Lapland fishermen, who had returned from their day's fishing, and were preparing to pass the night there. We were guided to the spot where they were by a large column of smoke, which mounted into the air. On approaching them we found that they had besmeared their faces with tar, and covered their heads and shoulders with a cloth to protect them from the musquetoes. One of them was smoking tobacco, and the other was securing the fish they had taken from the depredations of the insects. (This is described by an engraving) Their meagre and squalid looks discovered evident signs of wretchedness. They were covered from head to foot by swarms of musquetoes, from whose stings their clothing scarcely shielded them. They were melting with heat, yet they durst not throw off their covering, much less remove from before the fire. Our arrival added millions of these flies to the myriads already there, as their numbers were continually increasing in our passage thither. It was impossible to stand a moment still; every instant we were forced to thrust our heads into the midst of the smoke, or to leap over the flames, to rid ourselves of our cruel persecutors.

"We drew our boat ashore, and walked about a mile into the country to visit the families of these two Lapland fishers, who had fixed their constant habitation there. We found fires every where kept up: the pigs had their fire, the cows had theirs; there was one in the inside of the house, and another without, close to the door. The Lapland houses are not so large as those of the Finlanders. The door-way of the one we saw here was only four feet high, so that we found it necessary to stoop as we entered. We had left our tent behind us, supposing we should find accommodation to pass the night with the Laplanders, and that it would at least be equally good as that we had met with among the Finlanders; but we found ourselves disappointed: however we were forced to put up with what convenience the people could offer us; and therefore, when it was time to retire to rest, we were accommodated with rein-deer skins, laid over small birchen twigs and leaves, which were spread on the ground in a small apartment filled with smoke. We groped our way into our bed-chamber, because the smoke hindered us from seeing any light." *p.* 34, 35.

Chap. V. The first thing we notice is the arrival of our travellers upon a little island called Kintasari, in the lake of Pallajervi, where they met with three fishermen who had erected a kind of hut with boughs of trees, and had hung up in it a quantity of fish to dry. The situation is thus noticed. "When we looked round us, we discovered nothing that resembled any country we had hitherto seen, and we seemed to be transported into a new world. The sun which shone upon us never sunk below our horizon; and we beheld almost no colour but white intermingled with green. These objects, joined to the habitation of the fishermen, the novelty of the flowers which ornamented the isle, that of the birds, which made the woods resound with their notes, all contributed to astonish our senses, that had not anticipated such extraordinary scenes." *p.* 38, 39.

Here they staid during three days with much pleasure, and had their attention particularly engaged by a species of bird called the Sea Swallow (*sterna hirundo*, Lin.). "The flocks of these birds announced the return of the fishermen from their

labour long before we saw them. These birds feed on the small fishes which the fishermen cast out to them, or leave in the boats when they clear out the nets. There appeared to be an agreement and understanding betwixt the men and these birds, which depend upon the fishery for subsistence and support during this season. They came duly at the same hour in the morning, as if to inform the fishermen it was time to begin their work, and the latter needed no other regulator. The birds set off with the boats, and served the fishers as guides in the prosecution of their calling, by hovering over those parts of the lake where the fish were collected in the largest shoals. The sight of these birds is particularly keen, so that when the fishermen heard their cries, and saw them plunging into the water, they knew those were the most proper places to cast their nets in with a probability of success; and herein they were sure not to be deceived; but, on the contrary, never failed to take the most fish where they were directed by the birds. The fishermen had such an attachment to these swallows, that they expressed much uneasiness whenever we seemed desirous to take some of them by way of specimens. The birds were become so tame and familiar that they would seize the small fish in the nets, and even in the boats, in the presence of the fishermen; and they were so nimble in their flight, that if a fish was thrown up into the air they would dart down upon it, and catch it in its descent before it reached the water. As the fishermen appeared to be apprehensive that they would leave them if a gun was to be fired off, I made a trial of taking them by means of a hook and line. Accordingly I contrived to bury a hook in the body of a fish, and holding the other end of the string, to throw the bait at some distance from me: but this contrivance was attended with no success; for such is their keenness of sight, that they discovered the device, and though they seized the fish they would not gorge it when they found it was made fast to a string." *p.* 40, 41.

One of the fishermen went in search of some Laplanders to conduct the travellers on their journey, and finding two families with whom he made an engagement, Mr. Ascerbi and his companions resorted to the appointed place of meeting, where they found a "party composed of six men and a young girl. We found them seated under a birch-tree, on the branches of which they had hung up the provisions for the journey, which consisted of dry fish. They lay along the ground in different postures, surrounding a large fire, by which they roasted their fish, which for this purpose was held in cleft sticks cut from the tree which shaded them." *p.* 42, 43.

An engraving accompanies the foregoing description.

"The persons and dress of these Laplanders, taken altogether, were the most filthy and disagreeable that it is possible to conceive. They held the fish they were eating in their hands, and the oil that distilled from it ran down their arms, and into the sleeves of their coats, which might be scented at the distance of some yards." *p.* 43, 44.

A memorial is here recorded of an affectionate parting with the honest Finlanders, who accompanied our travellers from Meconionisca, and who could not restrain the tear of affection at their separation. This incident, says our author, appeared to give the Laplanders a favourable opinion of us, and to excite their zeal to some exertion for our service, if it be possible to excite the least sentiment in minds so torpid as theirs. They found these Laplanders extremely lazy, and excessively fond of brandy, for which they were continually asking.

Chap. VI. In this journey the travellers found the famous plant Angelica, the chief luxury of the North, and which is deemed a very great antiscorbutic. The inhabitants devour it with avidity, and Mr. Ascerbi was very fond of it, and found the beneficial effects of eating it; he says, "I am fully convinced that I owe to this plant the uninterrupted good health which I enjoyed during all the time I was in those parts: where we had nothing else for our subsistence than dried or salted fish, the dried flesh of the rein-deir, hard cheese, biscuit, and brandy; all heating and insalubrious aliments" *p.* 50. And adds, "My companion, who had no relish for this plant, was often troubled with pains in his stomach and with indigestion."

They were so annoyed by musquetoes that it was not without the utmost difficulty they were able to swallow a morsel of victuals. "They were obliged to eat with gloves on; and at every morsel they put into their mouths they were under the necessity of drawing aside the veils that covered their faces with the greatest circumspection, for fear of the insects entering along with their refreshments. In spite of all their precautions the musquetoes were sometimes swallowed together with their viands. In order to be quit of so disgusting a sauce, they were compelled at each morsel they put into their mouths to draw near the fire and thrust their heads into the rising column of smoke." *p.* 51.

In noticing the manners of these people the author gives us a description of their "supper, which consisted of various fish cut into pieces and boiled in a pot, together with some dried fat of the rein-deer, and a little meal: the whole formed a curious kind of mess. While the pot was still on the fire, all the Laplanders sat around it, each with a spoon in his hand, for the purpose of tasting when the soup was ready: when sufficiently boiled, they began to partake out of the same mess altogether. When any one had taken as much as satisfied him, he fell asleep; and when he awoke, he immediately began to eat again while others slept; then these would awake and again eat, while the former elapsed into his slumber; and thus they alternately eat and slept till they were satisfied with the one, and incapable of taking more of the other. There did not appear to be any kind of rule or order among these people; no beginning of any thing, and no end. Their only regulator and guide seemed to be appetite and instinct." *p.* 53.

Mr. Ascerbi never saw any evidences of regard to the Supreme Being, or any kind of religion among the Laplanders. They supposed that he and his companions were persons of some consequence sent by government to spy out their situation, and find out their wealth; they were in consequence of their suspicions very jealous of them, and represented themselves as very poor. The author says, "They look upon rulers and commissaries in no other light than that of robbers, who like to live in ease and luxury at the expence of others, without taking the trouble, like themselves, of following the rein-deer, or even being at the pains either of fishing or hunting." *p.* 55.

Chap. VII. This chapter, which brings our travellers to Kautokeino, is chiefly occupied in contrasting the filth and indolence of the Laplanders against the opposite qualities which they had observed as characteristics of the Fins.

Chap. VIII. Describes the situation of Kautokeino, which till the arrival of our travellers was considered as wholly insulated in the summer season, and inaccessible to travellers. The surrounding district is described in the Danish book of geography as a country consisting of mountains separated from each other by dangerous and impassable morasses: a description of the difference of the mode of life between the wandering Laplanders and those who had fixed habitations; their departure from this place, and embarkation on the river Alten, which affords them very beautiful scenery.

Chap. IX. The travellers pursue their route by water, and over mountains, on some of which they find snow in the midst of summer, and have to pass through a wood in which they lose their way, and return to the very spot where they entered it; at last they reach the habitation of a Norwegian merchant, which alone composed the village, so much longed for, of Alten.

Chap. X. Here Mr. Ascerbi and his companion have a view of the Frozen Ocean, which penetrates far into the land, and forms a considerable gulf. This highly gratified them, to find they had so nearly accomplished their design; but were better pleased with the hospitality and plenty they found at the merchant's house. Upon enquiry they learned they were now thirteen Norwegian miles, that is, above a hundred miles English, from the North Cape, and that it was impossible to go thither by land, as this peninsula was described to be one continuation of mountains intersected by lakes and morasses, which would intercept our progress at every step; it was therefore determined we should go by sea.

They proceeded on this voyage in an open four-oared boat, well furnish-

ed with cushions and mattresses, bed clothes and coverings, and provided with white wine, claret, brandy, fresh salmon, roasted fowls, veal, hams, coffee, tea, and the necessary utensils. It was, says Mr. Ascerbi, nothing but a party of pleasure on the icy ocean. The gulf indenting the mountains, offered every where the most magnificent and interesting prospect.

In the course of this voyage they made some excursions on shore, and were greatly delighted with the pleasantness of the country. They visited the Laplanders settled on the coast, who generally lived at the distance of a Norwegian mile or mile and a half from one another. Each Laplander is the proprietor of the territory around his little mansion, to the extent of a Norwegian mile, or eight English, in every direction.

On the state of these people it is observed, "here the necessity of government, for the distribution of justice, and the equal protection of the people, exists not. A small number of inhabitants, dispersed over immense tracts of land, have little inducement to make aggressions on each other; and the general equality of condition that prevails, and, above all, the constitutional feebleness of passion, and equanimity of temper, prevent not only infliction of injuries but resentment. Though the Laplanders are defenceless, yet the rigour of their climate and their poverty secure them from invasion; and thus they exist without combination and protection, and without bending with submission to superiors. Here the melancholy examples, which exist in all histories, of the great tyrannizing over the meaner sort, are not to be found, nor the falsehood and perjury which generally prevail among rude and barbarous nations." *p.* 104.

In one of their excursions on shore, after walking seven or eight English miles, says the author, "we came to a mountain Laplander's tent, and our curiosity was satisfied: this tent was of a conical form, not shaped as tents are in general. They put together several posts or beams of wood, fresh cut down, sticking them with one end in the ground, and making them meet at the top. These beams they cover all round with pieces of woollen cloth, which they fasten to one another. The diameter of the tent was eight English feet. In the middle was the fire, and around the fire sat the Laplander's wife, a boy, who was his son, and some inhospitable and surly dogs, which never ceased barking at us all the time we remained near them. Fast by the tent was erected a shed, consisting of five or six sticks or posts, that were fastened to one another near the top, in the same manner as the tent, and covered with skins and pieces of cloth. Under this canopy the Laplanders kept their provisions, which were, cheese of the rein-deer, a small quantity of milk of the same, and dried fish. A little further was a rude inclosure, or paling, made in haste, which served as a fold or yard for the rein-deer, when they were brought together to be milked—those animals were not near the tents at the time we made our visit; they were in the mountains, from whence they would not descend till towards night. As our travellers wished to see their deer, for the reward of some brandy, the Laplanders took their dogs, and they were soon gratified in seeing a troop of not less than three hundred descending from the mountains towards the tent." *p.* 107, 108. This is accompanied with an engraving.

Arriving now very near the object of their journey, the author says, "we went on shore to the house of a merchant, situated on an island near Havesund: this was, perhaps, the most dismal situation on the face of the earth. The whole land around it did not produce one tree or shrub: no, nor so much as a blade of grass: there was nothing to be seen but naked rocks. The inhabitant of that house had not any thing but what he brought from a distance, not even fuel. The sun, for three months of the year, is not visible; and if, during that space of time, the atmosphere were not illuminated by the *aurora borealis*, he would be buried in profound darkness.—Dreadful place to live at! The only attraction in these abodes is fishing, and the love of gain. The nearer one approaches the North Cape, the more nature seems to frown; vegetation dies, and leaves behind it nothing but naked rocks.

"Proceeding on our voyage, we left on our right the strait formed by Magerön, or Bare Island, and the continent. The vast expanse of the Frozen Ocean opened to our left, and we arrived at last at the extremest

point of Europe, known by the name of the NORTH CAPE, exactly at midnight.

"Sistimus hic tandem, nobis ubi defuit orbis*.

"The North Cape is an enormous rock, which, projecting far into the ocean, and being exposed to all the fury of the waves, and the outrage of tempests, crumbles every year more and more into ruins. Here every thing is solitary, every thing is steril, every thing sad and despondent. The shadowy forest no longer adorns the brow of the mountain; the singing of the birds, which enlivened even the woods of Lapland, is no longer heard in this scene of desolation; the ruggedness of the dark gray rock is not covered by a single shrub; the only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them. The northern sun, creeping at midnight, at the distance of five diameters along the horizon, and the immeasurable ocean in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as constituting a part of the solar system." *p.* 109—111.

Chap. XI. In surveying the rocks, they find the North Cape is composed of granite. They take a different route to Alten, and make Enontekis in their way to Tornea. Arriving at Uleaborg, they displayed the curiosities they had obtained as a proof of their visit to the North Cape. This chapter concludes with general reflections upon the journey.

The next part of this work contains general and miscellaneous remarks concerning Lapland, comprizing twenty seven sections.

Section I. Of some writers who have given accounts of Lapland, especially the Missionary Canute Leems —The author's views in this part of the work explained.

This section informs us that the subsequent part of this work is a combination of the author's own experience, with what has been written by historians of veracity, particularly Canute Leems, who was a missionary among the Laplanders for ten years, and the communication received from other gentlemen, whose names are mentioned, and who had made observations on the productions of the country.

Section II. Of the origin of the Laplanders.

The first opinion stated, that the Laplanders descended from the Jews, is considered as having no weight, and much is said in support of their being descended from the Scythians. After noticing their name, the arguments are closed in the following extract:

"The Finlanders, or Finnish Laplanders, are offended, bishop Gunner tells us, at being called Laplanders. This he accounts for with Scheffer, by supposing *lap* to be a term of reproach †.

"The Bishop of Drontheim supposes that the Laplanders were most probably the earliest inhabitants of Sweden and Norway, and the first adventurers from Scythia, being driven from the southern parts of Scandinavia into those dreary deserts, by subsequent hordes, who overran the districts of the West and South, seeking for room and subsistence. Not only their manners and customs at this day discover pretty manifest traces of their Scythian origin, but those dismal regions lying towards the Frozen Ocean, from the Russian province of Kamschatka, are still inhabited by a race of men similar to the Laplanders, and who, like them, may have been forced back into the rude retreats of freedom, long before

* Here then we stood and touched the earth's last point.

† The Laplanders seem to have been known to Herodotus, and other ancient writers, who have given them the names of Cynocephali, Troglodytes, and Pygmies. It is supposed that their present name was given them by the Swedes, who made the first and principal conquest of their country. It is said to be derived from one of these three Swedish words: *lupp*, which signifies a wolf; or *luppa*, which denotes a bat; or, lastly, *lapa*, which means to run. There can be no absurdity in adopting, on the hypothesis of the Bishops of Drontheim and Scheffer, either of these etymologies. The clothing of the Laplanders justifies the first, their ill-favouredness the second, and their wandering manner of life the last.

national records and credible history." *p.* 145, 146.

Section III. Of the language of the Laplanders.

Section IV. Of the exterior appearance and bodily constitution of the Laplanders.—Their habits and mode of life.—Their religious and moral character.

"They are, for the most part, short in stature, but they possess a tolerable share of bodily strength. They are certainly a very hardy race of people, and are able to undergo great labour, and actually support themselves under the extraordinary severity of their climate with a wonderful degree of patience and fortitude." *p.* 153.

Their celerity is considered; and with respect to morals it is noticed, "They are very attentive to keeping holy the sabbath-day; they abstain from cursing and swearing, which are common vices among the inhabitants of Norway; and they lead a religious and moral life. Whoredom and adultery are sins rarely committed; and the crime of theft is little or not at all known amongst them; so that locks or bolts for the security of property in Lapland are entirely unnecessary. Norway swarms with beggars, but begging is unknown amongst the Laplanders. If any one, from age or infirmity, should chance to be in want, he finds his necessaries amply and instantly supplied, and charity appears unsolicited with open hands." *p.* 158, 159.

Section V. Of the dress of the Laplanders, both male and female.

"The cap worn by this people is of a conical shape, and generally made of red kersey cloth, and formed of four pieces broader at bottom than at the top, where they meet in a point: betwixt the joinings of the four pieces a stripe of yellow kersey is sewed, marking the divisions; and to the top of the cap is fixed a tassel of shreds of different coloured cloth. The lower part of the cap has a border of otter's skin; but the Russian Laplander trims his, in a more expensive way, with ermine." *p.* 160.

"The tunick, or close garment is called a *tork*, and is made of sheep's skin, with the wool on, the woolly side being inwards: it has a high collar, made stiff with kersey, or other cloth, neatly worked with different coloured threads, and extending a little way down the bosom..... On the left side, in front, is sewed a narrow stripe or border of cloth or fur; and on the right, especially on the woman's tunick, small silver knobs gilt: the cuffs of the sleeve are likewise covered with a border of kersey, or other cloth, edged with otter's skin: a border of the like kind with that round the breast and cuffs of the sleeve is sewed about the bottom; and as the woolly side of the skin is turned inwards, the wool from within is seen hanging below the border. This garment is worn by the Laplander next his skin, instead of a shirt." *p.* 162.

"Over this they wear a coat of kersey, or some such coarse cloth, or of the skin of the rein-deer, of a grey colour, with a stiff collar worked with threads of different colours. On each shoulder is a kind of band or epaulette, cut in different forms, and of the same stuff. The lower extremity of this coat is worked in figures, with various coloured threads. The collar, the opening at the breast, and the shoulder band, are all formed of slips of various coloured cloths, and worked with threads of different hues: the cuffs of the sleeve are ornamented in the same manner; the bottom of the coat has likewise a border extending round it, and of a different colour; for example, if the coat be of red kersey, the border is yellow, green, or white. The Laplander has no pocket to his upper coat, but instead thereof carries a little bag hanging over his breast, in which he puts his implements for lighting a fire, which he is never without, and other things of constant use; and this bag he calls his *nieusah-gierdo*." *p.* 163.

To protect them from the severity of the cold and rain, they wear an upper coat of the skin of the rein deer, with the hair on the outside. Instead of stockings, they wear pantaloons made of kersey or coarse cloth. Their gloves and shoes are made from the hide of the rein-deer.

The articles of dress are the sole labour of the women, the men in Lapland undertaking the economy of the house, in cooking, and in other matters, which in other countries are performed by women; differing in this from the rest of the world. Several utensils of wood are also made by the women, and the best sculptures

of Lapland are the workmanship of the female sex.

Section VI. Of the habitations of the Laplanders, and their domestic arrangements.

Section VII. Of the manner in which the Laplanders prepare their beds.—Precaution used against the musquetoes.

"The bed which the maritime Laplander retires to in his hut, and the mountain Laplander in his tent, is alike made of the skins of the rein-deer spread over the branches of trees, with which the floor is covered. The Laplander's outer coat serves as a pillow, and a prepared sheep's skin, with the woolly side inwards, as a blanket, over which is laid a woollen rug. For the winter, the mountain Laplander has a rug, which has a bag within it, into which he places his feet. Be the cold ever so intense, the mountain Laplander goes into bed naked. The beds are by no other means separated than by a log of wood on each side. The husband and wife sleep at the farther end, the children in the division next them, and the servants nearest the door, but so nigh to each other, that the husband and wife can with their hands reach over to the children's bed, and those again to that of the servants." *p.* 179.

It has been already observed, that smoke is an antidote to the musquetoes, who infest the rein-deer as much as they do men, so that while one Laplander is milking, another holds a firebrand over him, which prevents the gnats from approaching, and accordingly the beast remains untormented and quiet.

Section VIII. Of the diet of the Laplanders, and their cookery.

"The rein-deer's milk constitutes a principal part of the Laplander's food, and he has two methods of preparing it, according to the season. In summer he boils the milk with sorrel till it arrives to a consistence: In this manner he preserves it for use during that short season. In winter the following is his method of preparation: the milk which he collects in autumn, till the beginning of November, is put into casks, or whatever vessels he has, in which it soon turns sour, and, as the cold weather comes on, freezes, and in this state it is kept. The milk collected after this time is mixed with cranberries, and put into the paunch of the rein-deer, well cleansed from filth; thus the milk soon congeals, and is cut out in slices, together with the paunch; to effect which a hatchet is used, for no smaller instrument would perform the office of dividing that lump of ice. It is then separated into small pieces, and eaten throughout the winter every day at noon, which is the Laplander's dinner hour. It must be presumed, as it is served up without being brought to the fire, that this is ice-cream in the greatest perfection; here are flesh and fruit blended with the richest butyraceous milk that can be drawn from any animal." *p.* 182, 183.

"The method of making their cheese is by mixing the milk with water, which is so rich that it would not curdle without water; this is heated upon the fire; the rennet is put in, which separates the whey from the curd, which is taken out and pressed, and then moulded into a round shape: this cheese is remarkably rich and fat.

"In making their butter the women use their fingers only, stirring the cream about with them till the butter comes, or till it acquires consistency.

"His venison, on which he daily dines or sups in winter, is cooked in the following manner: he cuts small pieces, which he puts in his pot, without paying any regard to cleansing them from blood and dirt; he then places the pot by the side of the fire, that the fat may be drawn from the meat by gentle heat. When the meat is nearly done, he skims the fat off, and puts it by in a shell, throwing a little salt into it; he next takes out the pieces with a wooden fork, and lays them on a dish, leaving the remaining liquor, or broth, in the pot. Supper being now ready, the family seat themselves round this dish of meat; and as they eat, each dips the pieces held with the point of the knife into the shell, which contains the fat that has been skimmed off, and now and then sups a ladle full of the broth remaining in the pot, which is taken without any mixture of flour or other seasoning. In this manner they finish their repast. They have been accused of eating their venison raw, but that the missionary

assures us is never the case." *p.* 184, 185.

They often eat their venison roasted, of which they are particularly fond. In roasting they make use of wooden spits, sticking one end in the ground, by which means the flesh hangs before the fire, and remains there until sufficiently cooked.

They have also dried and roasted fish, and are not strangers to a dessert, which they obtain from the inner rind of the fir tree, eaten fresh, or heightened in its flavour by being hanged in the smoke, the herb angelica, and the berries collected when the snows are melted; these serve to amuse the time they usually pass at table.

"Tobacco is considered as their chief luxury and enjoyment, of which they are fond to a degree of ecstasy.

The husband performs the office of cook in all its branches, and, as the dishes are never washed, the office of scullion is not requisite in the economy of a Lapland household.

Section IX. Household furniture of the Laplanders.

Sections X and XI. concern the rein-deer, and the mode of harnessing and travelling with them.

Section XII. Of the wandering Laplanders, and their migrations.

Section XIII. Of the quadrupeds and birds in Lapland.

The first mentioned is the rein-deer, and the manner of hunting it; bears, a few lynxes, numerous wolves, a variety of foxes, three kinds of martens, the gulo or glutton, the beaver, three kinds of otters, the seal, the squirrel, the ermine, mice, sheep, and goats, are inhabitants of Lapland; and it is remarkable, that notwithstanding the rigour of the climate, animals wild as well as tame, are here remarkably prolific. The ewes often bring twins twice a year, and the she-goats produce constantly two kids, and sometimes three, at a birth. The author says, there are many birds peculiar to Lapland, which have not yet been discovered elsewhere. The Lapland woodcock is described, and it is observed, the only birds that stay in Lapland during the winter are the *strix* and the *tetrao*. One bird is particularized as surpassing all the rest, by the beauty of its plumage and the sweetness of its voice. This is the *motacilla suecica*. The Laplanders call it *saddan kiellinen*, which signifies *hundred tongues*, and expresses the nature of its song, for this constantly varies, and is an imitation of the voices of almost all the other birds. To the beauty of its notes it joins that of its feathers, which are of a sky blue colour, bordered about the throat with a black line, and after that with one of a rusty appearance.

The sea and land birds, which are common in Norway, are all to be found in Finmark, and in great variety. Of these some are stationary, and remain all the year, whilst others, supposed to be migratory, are seen only at particular seasons. Of the first sort are those of the eagle and falcon kind, owls, ravens, daws, partridges, the eider duck, sea crow, and several species of water fowl. Among those which appear in summer, and are not seen after autumn, are the wild goose; a fowl called in the Norway tongue *brunsk-oppen*, from a prominent piece of flesh on its head; waterhens, snipes, woodcocks, and a great number of small birds.

A coloured engraving is given of an owl peculiar to Lapland, and called *Strix Lapponica*, and another of the Corvus Lapponicus. Then follows a particular list of quadrupeds and birds belonging to Lapland and Finland, according to the system of Linnæus.

Section XIV. Of amphibious animals and fishes; and in addition to whales, most kinds of fishes found on other coasts, and an abundance of fresh water fish in their rivers.

Section XV. Of insects and testaceous animals.

The descriptions in this section are embellished with three coloured copper plates.

Sections XVI, XVII, and XVIII. are occupied with the botany, minerals, and manufactures of Lapland.

Section XIX. Of some particular customs among the Laplanders.

It is usual with them never to wait on a superior, without a present, for which he receives something that may be deemed acceptable in return.

"Those who by traffic have acquired wealth have a custom of burying their money in the earth, and this they do so secretly and effectually, that their heirs and successors rarely find it. That they should preserve it thus whilst they live is not surprising, because they have no iron chests, or other security against thieves; but

that they should conceal it from their posterity is a matter our missionary confesses he is at a loss to account for. He heard of a rich man, who, on having the question put to him on his death bed, why he had so carefully preserved his money from his family? replied, that he should have occasion for it in the country whither he was going." *p.* 283.

Section XX. Of Lapland courtship and marriages.

Section XXI. Of sports and amusements.

Section XXII. Of diseases and remedies—Of their funerals.

At the end of this section we notice the following approvable custom: "It is a rule with the Laplanders, on the birth of a child, to assign a female rein-deer, with all her future offspring, as a provision when the boy or girl shall be grown up, which he or she becomes entitled to, however the estate may be disposed of at the decease of the parents. By this provision, the child sometimes becomes the owner of a considerable herd." *p.* 293.

Section XXIII. Of the gods and goddesses the Laplanders adored before the introduction of Christianity.

Section XXIV. Of their sacrifices.

Section XXV. Of the magic art practised by the Laplanders, which appears, says the author, to be happily abolished.

Section XXVI. The strong attachment of the Laplanders to their native country, instanced by example.

Section XXVII. Observations relative to the climate and natural history of Lapland.

The whole concluding with an Appendix, containing, 1. Specimens of Finland and Lapland Music. 2. A Diary of the Author's Journey from Stockholm to Uleaborg; thence to the NORTH CAPE; and back again.

CXXVII. *The* JOURNAL *of* HORNEMAN'S TRAVELS *from Cairo to Mourzouk.*

(Concluded from page 471.*)*

CHAP. II. Section I. *Augila, to the Confines of Temissa.*

This journey was accomplished in the space of sixteen days, and the road chiefly desert. As no material subject occurs in this section, we pass on to Section II. containing *Observations on the Region of the Harutsch.*

The following short extract may enable our readers to form some idea of this region, which is stated to be seven days journey over from north to south, and five days from east to west. "The rugged, broken, and altogether wild and terrific scene which this desert tract affords, leads strongly to the supposition that its surface at some period took its present convulsed form and appearance from volcanic revolution. Its inequalities of ground are no where of great altitude. The general face of the country shews continued ranges of hills, running in various directions, rising from eight to twelve feet only above the level of the intermediate ground; and between which branches, or perfect flats, and without any gradual ascent of base or fore-ground, rise up lofty insulated mountains, whose sides are exceeding steep from the very base. A mountain of this description, situated midway on the journey over this desert, and north of our caravan road, is by the Arabs termed *Stres*; it has the appearance of being split from the top down to the middle." *p.* 48, 49.

Section III. *Arrival at Temissa, and further Journey.*

The entrance into Temissa was conducted in the same manner we have already described. Temissa is a very inconsiderable place, which they soon leave and depart for Zuila.

Section IV. *Of Zuila.*

This being a place of considerable importance, on account of its being the residence, not only of many leading and wealthy men, but of relations to the family of the sultan, they halted to prepare for entering the town with due marks of respect.

"They had scarcely formed their procession, when they perceived twenty horsemen mounted on white horses, with a green flag carried in their centre. It was the Shereef *Hindy*, the principal man of the town, who with his eight sons and other relations was come out to meet us: at some distance followed a great number of men and boys on foot; they joined our caravan, and we passed together near the town, with buzzas and discharge of muskets, till we reached our place of encampment, and pitched our tents." *p.* 56.

The author notices the good beha-

viour of the inhabitants of this place, and distinguishes the family of the Shereef for its particular complacency, and politeness of manners. Their dealings here were considerable.

The place has been of considerable importance formerly, and its circumference thrice the extent of what it is now. Some ruins in this place witness its ancient magnificence. "The environs of Zuila are level, supplied with water, and fertile. The groves of date trees are of great extent, and its inhabitants appear to pay more attention to agriculture than those of adjoining places.

"In the evening they had further proof of the Arab hospitality of yore. A slave of the shereef's brought to each tent a dish of meat and broth, and ten small loaves; this most ancient custom the sheik of the sultan keeps up, and strictly adheres to, on arrival of each caravan; soon after he sent to each of them three small loaves, for the morrow's breakfast." *p.* 57, 58.

Section V. *Further Journey—and arrival at Mourzouk.*

In this journey Mr. Horneman was "first regaled with the great Fezzan dainty of locusts or grasshoppers, and a drink called *lugibi*." He says, "the latter is composed of the juice of date trees, and when fresh is sweet and agreeable enough to the taste, but is apt to produce flatulencies and diarrhæa. At first I did not relish the dried locusts, but when accustomed, grew fond of them: when eaten, the legs and wings are broken off, and the inner part is scooped out, and what remains has a flavour similar to that of red herrings, but more delicious." *p.* 59.

This section concludes with the ceremony observed on their coming to Mourzouk.

"The sultan had posted himself on a rising ground, attended by a numerous court, and a multitude of his subjects.

"Our caravan halted, and every person of the caravan, of any importance, dismounted to salute him. With others I approached, and found the sultan seated on an old-fashioned elbow chair, covered with a cloth, striped red and green, and placed at the extremity of an oval area, round which soldiers were drawn up, of but mean appearance. The sultan himself wore the Tripolitan vest, and over it a shirt or frock embroidered with silver, in the Soudan manner. Close to him, on each side, were white Mamelukes, and Negro slaves, with drawn sabres; behind these were six banners, and black and half-naked slaves, holding lances and halberds of a fashion as old, perhaps, as the time of Saladin. We entered the circle by an opening left facing the sultan, and about the middle of the area: according to the ceremonial of his court, we pulled off our slippers, and approached barefoot to kiss his imperial hand. Each having paid his compliment, alternately passed to right or left, and seated himself behind the sultan: the merchants being thus ranged in two equal groups on either side the throne, lastly entered the sheik of the pilgrims, with his sabre drawn, and kettle drum, and green flag of Mecca borne before him. The pilgrims followed, chaunting praises to God, who had so far conducted them in safety, and continued their hymns until the sultan was pleased to dismiss their leader, with a gracious promise of sending his royal present of dates and meat to every tent. This ceremony of audience being over, the sultan remounted his horse, and rode back to the city of Mourzouk, preceded by kettle drums and banners, and amidst his lance-men and halberdiers, whilst his courtiers, joined by the Arabs of our caravan, pranced and curvetted their horses on each flank of the procession." *p.* 60, 61.

Chap. III. *Some Account of Fezzan.*

The extent of the *cultivated part* of the kingdom is stated to be about 300 miles from north to south, and the width 200 miles from east to west, and contains a hundred and one towns and villages, of which Mourzouk is the capital.

"The climate is at no season temperate or agreeable. During the summer the heat is intense, and when the wind blows from the south is scarcely supportable, even by the natives. The winter might be moderate, were it not for the prevalence of a bleak and penetrating north wind during that season of the year, and which chilled and drove to the fire not only the people of the place, but even myself, the native of a northern country.

"Of the productions of this place dates may be termed the most considerable. In the western parts some senna is grown of a superior quality, and pot herbs and vegetables of the garden are plentiful. Wheat and barley are suited to the soil and climate, but from inexpertness, or difficulties attending the mode of tillage, and generally from indolence of the people and oppressions of the government, corn is not raised sufficient for the inhabitants."

The commerce, government, and succession to the crown of Fezzan, are noticed in order, followed by the domestic regulations of the palace, and the ceremony of giving audience. "There is," says Mr. Horneman, "a place set apart, within the precincts of the castle, for those who attend on public business, from which a long narrow vestibule leads to a door, which opens into the principal apartment of the sultan. The opening of that door is announced by the beating of kettle-drums, as a signal of audience. The door of audience is opened three times in each day. Those who, on account of respect or business, attend for introduction, are conducted by the long narrow passage between slaves, who incessantly repeat, may God prolong the life of the sultan! On coming to the door, the sultan appears opposite, seated on an old fashioned elbow chair, raised some steps, and forming his throne. The person introduced approaches, kisses the hand of the sultan, raises it so as to touch his forehead, then quits it, and kneels before him. He is permitted to state his case, and address the sultan in ordinary and plain language; but particular attention must be given, that the expressions, 'God 'prolong thy life;' 'God protect thy 'country, &c.' be frequently intermingled; and at each presentation, it is customary to offer a small present. It is only on Fridays, or on some solemn festival, that the sultan appears without the castle walls, and then he is attended by his whole court. He goes on Fridays to the great mosque, on horseback; on other days of solemnity, or public occasion, he rides on a plain, without the town, where his courtiers prance and run their horses round him, and exhibit their skill in equestrian exercises, and in the art of shooting." *p.* 66, 67.

The public revenues and expenditure, and the administration of justice, are also noticed, and the population estimated at 70, or 75,000 souls, all, without distinction, of the Mahometan religion. As for arts and manufactures, the author says, "throughout Mourzouk I could not find one single artificer in any trade or work; indeed there are no other tradesmen but shoemakers and smiths. The latter work every metal without distinction; and the same man who forges shoes for the sultan's horse, makes rings for his princesses. The women, indeed, fabricate coarse woolen cloths, called *abbes*; but for the goodness or value of their manufacture, the reader may form his own estimate, when told that the weaver's shuttle is unknown, and the wool is inserted into the warp thread by thread, and the whole worked solely by the hand." *p.* 70.

In describing the dress of these people, the ornaments worn by the women are particularly noticed. "The lady of a chief, or wealthy man of Fezzan, divides her hair into seven long curls or tresses; one of those is interbraided with long slips of gilt leather, terminating in a bow; the other six tresses are bound round by a leather strop, and at the end of each" is a peculiar trinket, of which our traveller gives a sketch, without which it cannot well be understood.

"In addition to these ornaments, the Fezzan woman fastens to the top of her head silken cords, on which are strung a number of silver rings, and which hang on each side pendant to her shoulder. The ears of ladies of rank are bored in two places, and in each hole is fixed a thick silver ring. In ordinary dress they wear nine or ten rings of horn or glass on each arm, four or five of which are taken off on all great occasions, to make room for a silver armillary of four inches in breadth. They wear at the same time strong rings of brass or silver just above the ankle bones. The necklace consists of a silk ribband, to which are fixed ten or twelve pieces of agate, and in front a round silver plate. The meaner women wear merely a string of glass beads, and curl the hair above the forehead into large ringlets, into which severally is stuffed a paste made of lavender, carraway seeds, cloves, pepper, mastich, and laurel leaves, mixed up with oil." *p.* 71.

Noticing their amusements, the author says, "The women of Fezzan generally have a great fondness for dancing and every amusement, and the wanton manners and public freedoms, which, although Mahometans, they are permitted, astonishes the Mahometan traveller. They dance publicly in the open places of the town, not only in the day time, but even after sun set. Two or three men stand together with their tambourines; the women immediately form a circle round; the men beat a tune, and those in the circle accompany it with singing and clapping of hands; a girl then advances, dancing, towards the drummers; the men, as she approaches near, join in the dance, and press towards her; on which she makes some steps backwards, and then falls on her back, with her body and limbs stiff and perfectly straight, when the women behind catch her in the fall, a few spans from the ground, and toss her in the air, whence she descends on her feet. The men then resume their station in the centre, and a second female dancer repeats the sport, which is successively engaged in by each brisk damsel of the circle." *p.* 72.

"Their musical instrument is called *rhababe*; it is an excavated hemisphere, made from a shell of the gourd kind, and covered with leather; to this a long handle is fixed, on which is stretched a string of horse hairs longitudinally closed, and compact as one cord, about the thickness of a quill. This is played upon with a bow." *p.* 72, 73.

"The houses of Fezzan are miserably built, no tools are used in the erection but the hands of the labourer. When the walls are completely raised, the friends of the proprietor assemble, and assist him to cover them with a mortar made of a white calcareous earth. This work too is done only by the hand. The houses are all extremely low, and the light enters by the door only." *p.* 74.

"As to diet," says Mr. Horneman, I never knew a more abstemious people than those of Fezzan. Meat, indeed, is a food they can at no time abstain from when set before them; but meat is not an article of food with the people in general: to indicate *a rich man*, at Mourzouk, the usual expression is, *that he eats bread and meat every day.*" *p.* 74.

The journal closes with a P. S. in which Mr. Horneman, expressing a design to revisit Mourzouk, gives reason to expect a fuller and more accurate account.

Immediately after the journal is *Observations on F. Horneman's Description of the Country and Antiquities of Siwah, with References to ancient Accounts of the* Oasis, *and* Temple of Ammon. *By Sir William Young, Bart. Secretary.*

A postscript is also added, containing farther information of Mr. Horneman, by which we learn his servant died at Mourzouk, of the country fever. That he had proceeded to Tripoly, had returned to Mourzouk, and by letter, dated April 6, 1800, says, he was on the point of setting out with the caravan for Bournou, from whence he designed to go to Kashna. In this letter, he says, "not long ago, the same custom was observed at Bournou, as in ancient times at Cairo, 'a girl, very richly dressed, was thrown into the river Niger'." *p.* 103.

Another paper now presents itself, consisting of intelligence concerning the interior part of North Africa, divided into seven sections.

Section I. Describes the country of the Tibbo, which lies to the westward from Fezzan, and to the south and south west. The persons, clothing, manner of life, and religion of this people are described. It is said, their religion is the Mahometan, but that they hold it very cheap.

Section II. gives an account of the Tuarick, a mighty people, who live to the west and south of Fezzan; these are not all Mahometans.

Section III. extends the information to Tombuctoo, which lies behind the countries before named, and is the most remarkable town in the interior of Africa.

Sections V, VI, VII. give some brief information of countries lying more to the eastward, and this part of the work is thus concluded.

"If I do not perish in my undertaking, I hope in five years I shall be able to make the society better acquainted with the people of whom I have given this short description." *p.* 116.

Some extracts from a letter accom-

panying the above-mentioned information is then given, dated Tripoly, 19 August, 1799.

The next subject is geographical illustrations of Mr. Horneman's route, and additions to the general geography of Africa, by Major Rennel, divided into four chapters. The first chapter describes the position of the countries in Mr. Horneman's route; the second, general remarks on these countries; the third contains improvements in the general geography of North Africa.—Remote sources of the Nile, and termination of the Niger—and Lake of Fithe, or Kauga. This chapter is accompanied by a large map, shewing the progress of discovery and improvement in the geography of North Africa. Compiled by J. Rennel, 1798. Corrected in 1802.

The subjects of the fourth chapter are concerning the tribes that occupy the habitable parts of the great desert.—Tibbo and Tuarick.—Empires of Bournu, Ashen, and Houssa.—Concluding with general observations.

The last paper contains Observations on the Language of Siwah. By William Marsden, Esq. F.R.S. in a letter to the Right Honourable Sir Joseph Banks, Bart.

A List of the Society closes the work, which contains 195 pages.

CXXVIII. An Essay, *intended to establish a new Universal System of Arithmetic; Division of the Year, Circle, and Hour; System of Standard Measures, Weights, and Coins; Division of the Mariner's Compass, and Scale of the Barometer, and Thermometer; and on making some necessary Alterations in the Form and Construction of the Scale (or Gammut) of Music. In which is also contained, a concise Account of the new Measure, Weights, and Coins; Division of the Circle, Astronomical Day, and Calendar; and Era of the French Republic; with Critical Remarks thereon.* By John King.

THOUGH this work is but a pamphlet in size, the magnitude of the object, which is no less than to introduce a new system in mathematics, may excite the curiosity of our readers: we shall therefore endeavour to give them an idea of the proposed alteration in our established systems.

"5. It was before observed, (Art. 3.) that in the present received system of numeration, we begin with unity or one, and ascend (by units) to the number called ten; when we begin again, as it were, and go on to ten times ten, which we call a hundred; and so on to ten times a hundred, which we call a thousand; then to ten times a thousand, which we call ten thousand, &c. *ad infinitum.*

"6. Now according to prior observation, (Art. 3). as the number now called ten, is not a multiple of either of the fractions $\frac{1}{2}$, ($=\frac{1}{2}$ of $\frac{1}{4}$), $\frac{1}{4}$, and $\frac{1}{5}$, and consequently cannot be divided by either of them without leaving a remainder; and the fractions $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, and $\frac{1}{8}$, being the most familiar and useful in every kind of calculation, commerce, and trade, wherein numbers are concerned; it readily appears, that before a system of measures, weights, and coins, possessing every necessary and possible advantage can be established, it will be absolutely necessary to adopt a new system of numeration, or art of numbering.

"7. If, therefore, in numbering, we were to begin with unity, or one, and ascend to the number of eight units only, and call that number ten; and 8 times that number a 100; 8 times that a 1000; &c. so that 10 of such new system would be = 8 of the old; 100 of the new = 64 of the old; 1000 of the new = 512 of the old; 10,000 = 4096; 100,000 = 32,768; 1000,000 = 262,144; 10,000,000 = 209,7152; &c. then we should have a very easy and convenient system of numeration; and the $\frac{1}{3}$, ($=\frac{1}{2}$ of $\frac{1}{4}$), the $\frac{1}{4}$, $\frac{1}{5}$, and $\frac{1}{8}$ of ten, and its multiples, might be had in whole numbers. In this new system of numbering, the names of the numbers, and their characters or figures, beginning with unity, may be one, 1; two, 2; three, 3; four, 4; five, 5; six, 6; seven, 7; ten, 10; eleven, 11; twelve, 12; thirteen, 13; fourteen, 14; fifteen, 15; sixteen, 16; seventeen, 17; twenty, 20; twenty-one, 21; twenty-two, 22; and so on; the names and figures of eight, 8; nine, 9; eighteen, 18; nineteen, 19; &c. being entirely laid aside.

TABLE,

Shewing how to express the Aliquot Decimal Parts of an Integer.

IN DECIMALS, THE

$\left.\begin{matrix} \frac{1}{2} \text{ of } \frac{1}{4} = \frac{1}{10} \\ \frac{1}{2} \text{ of } \frac{1}{2} = \frac{1}{4} \\ \frac{1}{2} \text{ of } 1 = \frac{1}{2} \\ \frac{1}{2} \text{ \& } \frac{1}{4} = \frac{3}{4} \end{matrix}\right\}$ of any thing (considered as a whole) may be expressed thus $\left.\begin{matrix} .1 \\ .2 \\ .4 \\ .6 \end{matrix}\right\}$ for $\left.\begin{matrix} 1, \text{ is the } \frac{1}{2} \text{ of } \frac{1}{4} \text{ of} \\ 2, \text{ is the } \frac{1}{2} \text{ of } \frac{1}{2} \text{ of} \\ 4, \text{ is the } \frac{1}{2} \text{ of } \frac{1}{2} \text{ of} \\ 6, \text{ is the } \frac{1}{2} \text{ \& } \frac{1}{4} \text{ of} \end{matrix}\right\}$ the number 10.

"9. The only inconvenience attending this method of numbering is, its requiring a few more places, or a greater number of figures to express or set down very large numbers, than are required to express the same numbers in the old system; but as this is an inconvenience that would be very seldom felt, and but little affect the common concerns of life, it cannot be fairly urged as an objection to its being established: for, such very large numbers as are requisite to express the distance, magnitude, &c. of the heavenly bodies; the number of sands on the sea shore, &c. but very rarely occur; and if they were, the mind is as capable of conceiving, comprehending, and forming a just idea of their true values (which are almost beyond finite conception), when expressed by the new, as by the old system of numbering.

"10. The advantages belonging to this new system of numbering may, perhaps, on a superficial view, appear very insignificant, and the confusion it would create, if established, as very formidable; but, it is presumed, that after a little consideration, and more so by a little comparative practice, the advantages and disadvantages will appear quite otherwise;—the one would be lasting—the other temporary.—I think, therefore, that the universally establishing such new system of numbering, and adopting the following new division of the year, circle, hour, and compass, system of measures, &c. thereto, would be productive of the greatest and most lasting advantages to mankind in general; and is the best, (all things being considered and compared together,) that can be devised."

Mr. King also proposes a new arrangement in the calendar, according to what he calls the *solar style*. He then examples the French system of weights and measures, which he in certain respects censures, and, as might be expected, prefers his own methodical system.

The mariners compass also, instead of 32, he would divide into 60 equal points, preferring the four cardinal ones. The gammut, or scale of music, also undergoes revision, the 1st line in each of the four parts being denominated A. But for the particulars of these innovations, we refer to the book itself, subjoining the author's statement of the *advantages* attending them.

"85. If the foregoing new systems and divisions, or others superior to them, were universally established, the young arithmetician, at his entrance upon the study of numbers, would not have his progress impeded, nor his ardour damped and discouraged, by being obliged to learn divers tables of irregular, legal, and customary measures, and weights; but would, at the same time, be learning the rationale of numbers, and insensibly imbibe true notions of order and regularity. The compound rules of arithmetic might be dispensed with, and every species of mensuration might be performed by the four most common rules in arithmetic; and the present tedious method of reducing quantities from higher to lower denominations, *et vice versa*, would be effected by the mere movement of a point, or the addition of a few ciphers. The plebeian, trader, and professional man, all using one uniform system of measures and weights, would be better able to understand one another's dealings. Difficulties, disputes, and confusion, would be avoided;—the knave would be less able to cheat, and the honest man less liable to be cheated. Merchants would not be perplexed by the present complex and tedious course of exchange, arising from the use of a particular set of real and imaginary monies, and of different measures and weights in every nation. Philosophers of all na-

tions, would avoid the trouble and inconvenience of reducing their experiments and observations in chemistry and meteorology, from one standard and scale to another; and the causes of much useless trouble, and many distracting errors and difficulties, they are now subject to, and labour under, in comparing their experiments, would, in a great measure, be thereby removed. And, astronomers would be enabled to make their tedious lunar computations in much less time, and in a more elegant manner than what they possibly can do now; as the method of expressing quantities of motion and time would be more plain, and most of the equations might be almost instantly proportioned by means of a simple sliding rule.—How complete and grand the beauties of the new system of numbering, measures, weights, and coins; new division of the circle, &c. would appear, when applied to the practical parts of the mathematics, if they were displayed by the masterly and superior genius of Mr. John Bonnycastle.

"86. I was not prompted to publish this Essay, by a persuasion, that the improvements it contains would be readily and implicitly established, but that they may become subjects of consideration amongst mathematicians and philosophers; so that the most simple, rational, and convenient systems and divisions, may in time, be found out, and as universally established as possible.—The establishment of the new system of numbering, although the most necessary, yet will be the most unlikely to take place; though the confusion it may be conceived to create, if established, would be but of short duration to traders and the commonalty of the people; but the advantages it would produce would be for ever felt. After the reduction of the mathematical and astronomical tables from the old to this new system of numbering was effected, (as mentioned in Art. 2), mathematicians and philosophers would not very much feel the inconvenience arising therefrom, as a small volume of tables might be soon and easily constructed, to reduce the old to the new numbers, *et vice versâ*. In fine, it appears very plain to me, that the inconveniences arising from establishing the said new systems and divisions, when compared with the advantages that would result therefrom, would be very unequal, and inferior. The contemplation of the old systems and divisions is really disgusting to the mind devoted to order and regularity; but that of the new ones, arising from considering their admirable symmetry and agreement one with another, must be highly gratifying.

"87. I am well aware that to some prejudiced minds, this humble and well-meant attempt of mine to propose and suggest alterations in the principles of things so long established, will appear extremely absurd and chimerical, and expose me to much censure and obloquy; but, conscious of the rectitude of my intentions, I neither court applause, nor fear censure. I humbly request, therefore, that such of my ingenious readers as are unbiassed and free from prejudice, will have the goodness, either in the Mathematical and Philosophical Repository, or in the Gentleman's or Monthly Magazine, (which are works always ready to admit a free discussion and investigation of every subject that is useful), candidly to point out the defects and inconveniences, either in the theory or practice of the foregoing new proposed systems and divisions; and the superior excellencies, (if any such can exist), of those now in use over these new ones. If these things can be fairly and truly done, then will I freely acknowledge my errors, and gladly lay down my opinion—That the new systems and divisions (herein proposed and explained) are preferable in almost every respect, and in the greatest degree superior to those of the same kind now used, or even to those too hastily established by the French Republic—otherwise I shall still be inclined to maintain my opinion: yet, nevertheless, I would not by any means wish to be understood, as desiring arbitrarily to lay down what I have done as absolutely unimprovable, and not to be altered: —no, I have no such desire:—My only wish is, that this humble attempt to smoothen the rugged paths to science, may excite the attention, in general, of my superiors in mathematical and philosophical learning: so that these interesting and important matters may become subjects of general consideration amongst the *literati*, and be by them thoroughly investigated; and that, after receiv-

ing every necessary improvement, best suited to civil, commercial, and philosophical purposes, that we, as men, are capable of giving to them, they may, for the universal good, be universally established.

"88. I shall not therefore attempt to set up a further or more enlarged defence for the proposed improvements in this Essay, but leave them to defend themselves, 'being firmly 'of opinion, that if the principles on 'which they are founded be false, no 'defence from me can make them 'right,—if founded on truth, no cen-'sure from others can make them 'wrong.'

"89. To conclude, let no one be discouraged by groundless fear from laudably attempting to simplify the principles, and enlarge the bounds of learning and science:—let every virtuous, aspiring youth, and real friend to improvement, awaken from despair, and rejoice at the pleasing hope, so congenial to his feelings, that 'if 'the day be not yet come, the day is 'very fast approaching, when know-'ledge shall be justly appreciated; 'when systematic pedantry shall no 'longer acquire the reputation of 'learning; when those literary pur-'suits, which incumber the memory, 'without calling forth the exertion 'of intellect, or amending the heart, 'shall be deservedly reprobated; 'when prejudice shall melt away be-'fore the genial beams of investiga-'tion and truth; and when learning 'shall only be esteemed as it becomes 'subservient to virtue, and, of con-'sequence, to the happiness of man-'kind'." *p.* 52—55.

CXXIX. LETTSOM'S HINTS, *designed to promote Beneficence, Temperance, and Medical Science.*

(Concluded from page 479.*)*

VOLUME II. The engraved title page to this volume is decorated with the silhouette of W. Blizard, Esq.

Section I. Hints respecting a Samaritan Society. Such a society is instituted at the London Hospital, and has for its object such patients as are destitute, and may be at a considerable distance from their houses, and a variety of cases are stated, in which, after the cure of their malady, subsequent relief is necessary. The rules of the society for its management are given at length, and the following circumstance, which contributed very much to the establishment of the society, is related. "One of the members of this society, passing along the Uxbridge road, observed a man of a very decent appearance, reclined on a bank by the wayside, with a pair of crutches near him. His account of himself was, (and we have no reason whatsoever to question the truth of it), 'that he 'was a Gloucestershire manufacturer; 'that he had been a short time in 'London, where he had the misfor-'tune to break his leg, and had been 'admitted a patient into an hospital; 'that his leg had been very well set, 'and all proper care had been taken 'of him; and, upon his discharge 'that morning, some gentleman, he 'said, had kindly given him a shil-'ling, on part of which he had sub-'sisted so far; that he was going to his 'parish in Gloucestershire, but had 'not the means of paying for his car-'riage in the waggon.' This story was not related in vain. I leave it to the reader's consideration, what course of life remained to this poor man, had he not unexpectedly met with friendly assistance, but to beg,—to steal,—or to perish!" *p.* 12.

Section II. Hints respecting crimes and punishments.

The arguments which are here advanced in support of the author's sentiments, and the interesting circumstances by which they are enforced, will, we hope, justify our occupying so much room on this section. "Many of our legal punishments have long appeared to me more likely to harden, than to reform the offender, not only by the inequality of punishments in proportion to the degrees of vice, but still more by their publicity. By exposure to the general notice, the perpetrator of a crime endeavours to acquire hardiness, that he may destroy shame, and brave disgrace—to retrieve reputation is now almost impracticable—he feels himself disregarded by society, and he disregards it; nor does he longer feel an interest, where he receives no social gratification; and whether it be a public whipping, or the public hulks, he loses shame and remorse, and acquires the passions of revenge and cruelty, and an habitual profligacy of conduct.

"In society in general, mankind are too apt to form their decisions of vice from the vicious act itself, rather than from the motives that lead to it, whilst our decisions and punishments should rather be guided by the latter. We may, perhaps, in general, justly plead our incompetency of ascertaining motives to action; but in certain instances, and under circumstances which precede or attend actions, very different shades of criminality will be discovered, and ought to influence both judgment and chastisement; there are even vices, or supposed vices, which seem to vibrate from a false shame, or mistaken integrity. The impoverished husband, upon whom the sustenance of a family depends, may privately steal, or boldly rob, from the urgency of domestic sensibility, without a malicious design to commit a real or permanent injury against another.

"Persons of superior stations, who, from incidental contingencies, become suddenly destitute of resources for present subsistence, may be urged, by a kind of honest phrenzy, to rob on the highway, to discharge debts of necessity, or to supply calls of hunger, and thus forfeit their lives to the laws of their country from mistaken, rather than vicious motives. Such individuals are not irreclaimable, and at all times demand commiseration. One instance, which lately occurred to my knowledge, among some others equally extraordinary, I shall relate to explain this reasoning:—It was my lot, a few years ago, to be attacked on the highway by a genteel looking person, well mounted, who demanded my money, at the same time placing a pistol to my breast. I requested him to remove the pistol, which he instantly did; I saw his agitation, from whence I concluded he had not been habituated to this hazardous practice; and I added, that I had both gold and silver about me, which I freely gave him; but that I was sorry to see a young gentleman risk his life in so unbecoming a manner, which probably would soon terminate at the gallows; that at the best, the casual pittance gained on the highway would afford but a precarious and temporary subsistence, but that if I could serve him by a private assistance more becoming his appearance, he might farther command my purse; and at the same time I desired him to accept a card, containing my address, and to call upon me, as he might trust to my word for his liberty and life. He accepted my address, but I observed his voice faultered. It was late at night; there was, however, sufficient star-light to enable me to perceive, as I leaned towards him on the window of my carriage, that his bosom was overwhelmed with conflicting passions; at length, bending forward on his horse, and recovering the power of speech, he affectingly said; 'I thank you for your 'offer—American affairs have ruined 'me—I will, dear Sir, wait upon you.' Two weeks afterwards a person entered my house, whom I instantly recognised to be this highwayman: 'I come,' said he, 'to communicate 'to you a matter that nearly con-'cerns me, and I trust to your ho-'nour to keep it inviolable.' I told him, I recollected him, and I requested him to relate his history with candour, as the most effectual means of securing my services; and such was the narrative, as would have excited sympathy in every heart. His fortunes had been spoiled on the American continent, and after a long imprisonment, he escaped to this asylum of liberty, where his resources failing, and perhaps with pride above the occupation of a sturdy beggar, he rashly ventured upon the most dreadful alternative of the highway, where in his second attempt he met with me. I found his narrative was literally true, which induced me to try various means of obviating his distresses. To the commissioners for relieving the American sufferers application was made, but fruitlessly; at length he attended at Windsor, and delivered a memorial to the Queen, briefly stating his sufferings, and the cause of them. Struck with his appearance, and pleased with his address, she graciously assured him of patronage, provided his pretensions should, on enquiry, be found justified. The result was, that in a few days she gave him a commission in the army, and by his public services twice has his name appeared in the Gazette among the promotions *.

* After some years employment in the service of his sovereign, this valuable officer fell a victim to the yellow fever, in the West Indies.

"The following history of a convict was related by Mr. Livius, a native of New Hampshire, in America, and then chief justice of Quebec under General Carleton. He was now in London, and on reading a morning paper, he observed a paragraph to the following import; 'To-morrow the noted house-breaker, 'Cox, with * * *, of Piscataway, in 'New Hampshire, for returning from 'transportation, will be executed at 'Tyburn.' The chief justice had never seen Newgate; and observing that a person from his own native country was condemned to expiate his crimes on the gallows, was induced to visit this prison, and see his countryman. His relation was nearly, as I can recollect, (for the transaction happened about the year 1780,) was, however, too interesting ever to be obliterated from my memory. The convict had been an American sailor, and passing in a boat from the ship lying off Wapping to the shore, the boatman informed him that he could sell him some canvas, sufficient to make him a hammock, very cheap; the price was sixteen shillings; within a short period afterwards, he was arrested for purchasing stolen goods, and proof being adduced to the court that the canvas was worth twenty-four shillings, he was condemned to be transported to America, then under the crown of Great Britain; this, he said, he did not much regard, as he could work his way thither, from his seamanship, and his family lived in New Hampshire.

"Some time after his arrival in America, as a transport, he hired himself in a vessel chartered to Lisbon, and which he understood was not to touch in England. The agent at Lisbon, however, received orders, from a merchant in London, to load the vessel for the latter port; this at first alarmed him greatly, but he reconciled himself to the voyage under a resolution never to go on shore whilst on the river Thames: he kept this resolution till the day before the vessel was appointed to sail; upon which occasion the captain had given all his men the privilege of going on shore, and taking leave of their acquaintance; the unfortunate American was the only sailor who did not accept this offer; the captain remained also on board, and recollecting something that he wanted in the town, requested the only seaman he had with him to take the small boat, and scull her on shore, to procure what he then wanted; he made some frivolous excuses, till at length, by the persuasion of his captain, he consented to go on his errand; but scarcely had he stept on shore, before he was recognized and arrested. In the presence of the judge he was identified, and the gallows was his sentence. Chief justice Livius observing to him, that he seemed to have some comfortable food in his cell, inquired how he could afford to purchase it; he replied, that a person, he believed a Roman Catholic clergyman, gave him money, in hopes of his dying a Papist; 'but,' added he, 'I am no Papist in my 'heart,' and as to dying, I have hardships enough not to care so much about it as about my wages, which I want my wife and children to receive for me. He was asked if he knew Mr. Livius's family, which he described immediately.

"The whole history appeared to the chief justice to merit further investigation; and instantly he proceeded to enquire respecting the circumstances attending the chartering and sailing of the ship; and also, the particulars of the original trial, and subsequent sentence, which corresponding with the sailor's narration, the worthy magistrate hastened to Lord Weymouth's office, and thence to the King, at Windsor, and returned to London just in time to stay the fatal rope. After the trials and circumstances attending them were revised, the King was pleased to change the sentence to transportation during his natural life, and he was shipped off from London soon after this act of mercy. Livius, however, who felt a lively interest in the fate of his countryman, whom he believed guilty from ignorance, and not from design, renewed his importunities, and at length got an order for pardon; he hurried with the glad tidings down the river, and overtook the convicts at Gravesend, where he found on board the transport ship the poor sailor chained to another convict. The order from the Secretary's office was shewn to the captain, who absolutely refused to resign him agreeable to the pardon, because he had received these convicts from Mr. Akerman, to whom alone he was answerable, and that the prisoners were no longer under

the jurisdiction or controul of a Secretary of State. Disappointed as Mr. Livius was in the prospect of liberating the prisoner, he hastened to town again, and got a proper legal order from the late humane Akerman; he then hired a Gravesend boat, and did not overtake the transport till he arrived at the Nore, whence he conveyed the convict to London, where a few merchants on 'Change, on hearing the whole transaction, collected sixteen guineas, with which the tar, honest in principle, sailed a free man to the American continent.

"A second time I was attacked and robbed, and at the instant seized the criminal, whom I knew; he fell on his knees, and returned the money he had taken from me, and prayed forgiveness. I told him I could not commute felony; he must instantly depart, and advised him to go to sea, and never suffer me to see him again. About two years afterward, on visiting a person in the country, I met with this offender. Upon enquiring into his situation, I found that he had since been married, and was become a respectable farmer.

"I have been since repeatedly attacked and robbed, but after the most friendly expostulation with the robbers, I could not persuade them to listen to advice, or ever afterwards call upon me as the highwayman did. In one of these instances, the party consisted of five footpads, in another of even more in number, but in neither of these did I receive any personal ill usage; and I think from their behaviour, had they dared to postpone their retreat till they had heard the whole of my expostulation, some conviction and submission would have resulted.

"Certain, however, it is, that the man rescued by the efforts of Chief Justice Livius, as well as the person who robbed me on the highway, had forfeited their lives to the laws of this country; and that all were casually, not legally, saved from expiating their crimes on a gallows. It is equally remarkable, that each became useful members of the community, in different situations; namely, in the military, the naval, and agricultural departments; these circumstances strongly plead in favour of a sentiment worthy of every humane breast, that, in judging of actions, we should endeavour to discriminate motives, and form our judgment from the most lenient and favourable construction." *p.* 30—41.

Section III. Hints respecting wills and testaments.

These hints inforce by arguments the propriety of making wills while in the possession of health.

Section IV. Hints respecting a female benefit club and lying-in charity, with a silhouette of Mrs. Priscilla Wakefield.

These hints contain accounts and rules of societies in actual existence, for the benefit of the female sex, at Tottenham, upon the plans of which similar have been instituted in other places. They communicate relief to poor women in lying-in, by some pecuniary assistance, and the loan of suitable linen; the same benefits are also given to the sick, but the linen is not lent in the case of infectious diseases. By the purchase of flax they have employed the poor females who were without work, by giving them flax and a wheel; the flax, when spun, is taken to a place appointed for its reception, the spinner is paid, and her work made into linen, and sold to the inhabitants. The benefit clubs are aided by the contributions of honorary members; who derive no benefit. The advantages resulting from this intercourse of the rich with the poor are many, and one noticed is, the keeping of a book for entering the names of such members, or their children, who may desire to go to service.

Section V. Hints respecting a village society.

These merely suggest friendly conviviality.

Section VI. Hints respecting the support and education of the deaf and dumb children of the poor, with a silhouette of the Rev. H. C. Mason, M. A.

The effects of this institution have produced astonishment in all who have witnessed them, and produced a proportionate measure of benevolence. If the suggestion that the dumb are caused to speak, to read, and to understand the construction of language, should produce an addition to the list of subscribers, and thereby extend relief to the numerous and

distressed applicants, we shall feel highly gratified.

Section VII. Hints respecting the employment of the blind, with a silhouette of James Ware, Esq.

The advantages accruing to the objects of the institutions noticed in these hints must afford to every benevolent mind peculiar pleasure, inasmuch as they bring into active and useful life, such as, prior to these, and the institution named in the foregoing section, were, in general, considered as objects of pity and uselessness.

Section VIII. Hints respecting the monument erected to John Howard, in Saint Paul's Cathedral, with a silhouette of John Nichols, Esq. and an engraving of the monument.

These hints contain the correspondence upon the object in view: they exhibit the impression made upon benevolent minds by Mr. Howard's eminent philanthropy, and his extreme modesty and unaffected humility, which fully appear in his letters on the subject.

Section IX. Hints for establishing a society for promoting useful literature, with silhouettes of the Rev. David Williams, and Thomas Dale, M. D. An account of this society may be found under the article Claims of Literature, No. V. p. 237.

Section X. Hints to masters and mistresses respecting female servants.

Section XI. Hints respecting religious persecution.

Section XII. Hints respecting humane societies for the recovery of drowned persons, with silhouettes of William Hawes, M.D. T. Cogan, M.D. and A. Fothergill, M. D. and an engraving of the honorary medal of the Royal Humane Society.

These hints contain an account of the origin and progress of the Royal Humane Society—The method of treatment it employs—An oration delivered before the Society, Sept. 17, 1794—The presenting of the medal to A. Fothergill, M. D. and the Doctor's reply.

Volume III. The engraved title to this volume is embellished with a silhouette of Dr. Jenner.

Section I. Hints respecting the cow-pock, with an engraving of the sacred cow, silhouettes of W. Woodville, M. D. and G. Pearson, M. D. F.R.S. &c. and an engraving of B. Waterhouse, M. D. Professor of the Theory and Practice of Medicine.

Vaccine inoculation is here considered as the most important invention of modern times; the Doctor states its peculiar advantages, and warmly recommends its universal adoption.

In these hints are an account of the institution for vaccine inoculation, and the rules for its management. They conclude with accounts of the progress of the invention, and some correspondence on the subject.

Section II. Hints addressed to card parties.

These hints are not intended to "condemn or vindicate" the practice, but are designed to promote benevolence, by the appropriation of winnings to charitable purposes.

Section III. Hints respecting the establishment of schools for extending the education of the poor, with an engraving of the elevation of the house at Ackworth.

This school was instituted, and is supported by the people called Quakers; the management is regulated by rules, which embrace every minutiæ relative to the treatment, instruction, and conduct of the children.

The Sunday school society is comprehended in these hints, and its regulations accompanied with silhouettes of R. Raikes, Esq. and N. Hulme, M. D. and an engraving of James Sims, M. D.

Section III. Hints respecting the Philanthropic Society.

Section IV. Hints designed to promote the establishment of a dispensary for extending medical relief to the poor at their own habitations.

These hints, which conclude with the rules of the General Dispensary in Aldersgate Street, contain a pathetic address, stating the situation of the poor, for the purpose of increasing the means of affording them medical assistance in time of sickness. The support of dispensaries is recommended in the following note: "By the report in 1796, respecting the General Dispensary, it appeared that 125,316 poor persons have received medical assistance, either at their own habitations, or at the dispensary in Aldersgate Street. A plan so peculiarly useful was instituted in different parts of the metropolis; and at the present time as many have been established as to afford relief to about 50,000 poor people annually; one third of whom at least are at-

tended at their own habitations; a mode of relief which keeps the branches of the family from being separated, and affords an opportunity for the wife to nurse the sick husband or child, or the husband to superintend and protect a sick wife, which naturally tends to meliorate and augment the tender affections. By this mode of conveying relief to the bosoms and houses of the poor, the expence is trivial indeed; as one guinea, which is the annual subscription of a governor, affords the means of relief to at least ten patients! Hence 50,000 patients are annually relieved for 5000l. a sum not exceeding one third of the revenue of a single hospital in London, which relieves scarcely 6000 patients in a year *p.* 185, 186.

Section V. Hints respecting the bite of a mad dog, or rabid animal, with a silhouette of W. Norris, Esq. Some cases are here noticed, the result of which is, "that by the removal or destruction of the wounded parts, at any time previous to the appearance of the disease, the dreadful effects from the bite of a rabid animal may be obviated." *p.* 233.

Section VI. Hints for establishing a sea-bathing infirmary at Margate, for the poor of London, with an elevation and plan of the infirmary.

Section VII. Hints for the establishment of a medical society in London, with an engraving of the prize medal of the society, and a silhouette of John Fothergill, M. D.

Section VIII. Hints respecting a substitute for wheat bread.

The use of the Indian corn is recommended as a pleasant, cheap, and nutritious substitute.

CXXX. Adolphus's History of England, *from the Accession of King George III. to the Conclusion of the Peace in the Year* 1783.

(Concluded from page 456.*)*

CHAP. XVII. 1770.—This chapter contains the meeting and proceedings of parliament—The turbulence of the city of London—The conduct of the livery and common council—and their remonstrance delivered to the king on the throne, with his answer. This is followed by remonstrances from Westminster and Middlesex—Proceedings in parliament relative to Wilkes and American affairs—The repeal of all duties except that on tea, and the prorogation of parliament.

At the opening of the session the address was opposed by Lord Chatham, who after approving some of the topics of the king's speech, adverted to the state of the nation, and among other observations used in introducing an amendment to the address, said, "the privileges of the house of lords, however transcendent, however appropriate to them, stood in fact on the broad bottom of the people. The rights of the greatest and meanest subjects had the same foundation, the security of the law common to all. It was therefore their highest interest, as well as their duty, to watch over and guard the people; for when the people had lost their rights, those of the peerage would soon become insignificant. 'Be assured, my lords,' he continued, 'that in whatever part of the empire 'you suffer slavery to be established, 'whether it be in America, in Ire-'land, or at home, you will find it 'a disease which spreads by contact, 'and soon reaches from the extre-'mities to the heart. The man who has 'lost his own freedom becomes from 'that moment an instrument, in the 'hands of an ambitious prince, to 'destroy the freedom of others.' He then affirmed that the liberty of the subject was invaded not only in the provinces, but at home. The people were loud in their complaints, and would never return to a state of tranquillity till they obtained redress; nor ought they; for it were better to perish in a glorious contention for their rights, than to purchase a slavish tranquillity at the expence of a single iota of the constitution. He had no doubt the universal discontent of the nation arose from the proceedings against Wilkes, and therefore moved an amendment to the address, purporting that the House would, with all convenient speed, take into consideration the causes of the prevailing discontent, and particularly the proceedings of the house of commons, touching the incapacity of John Wilkes, thereby refusing (by a resolution of one branch of the legislature only) to the subject his common right, and depriving the electors of Middlesex of their free choice of a representative." *p.* 416, 417.

This amendment was opposed by Lord Mansfield, who observed, that "declarations of law made by either house of parliament were always attended with bad effects: he constantly opposed them when he had an opportunity, and never in his judicial capacity thought himself bound to honour them with the slightest regard. He considered general warrants illegal, or rather no warrants at all, but was sorry the house of commons should declare it by their vote. Had they been declared legal, the courts at Westminster would have judged otherwise, and thus the vote of the house would have been treated with disrespect." *p.* 417.

Chap. XVIII. 1769, 1770, 1771.—This chapter commences with a view of America, and it is observed, "while the cause of American insubordination was so vehemently defended by advocates of unparalleled courage, credit, and ability, it could not be expected that the exertions of authority in restraining the turbulent, and restoring the reign of order, should be attended with success. Every effort of coercion was resisted as an illegal incroachment, while all conciliatory attempts were considered as the results of timidity, and pledges of victory to future opposition." *p.* 462.

On the revival of the statute of Henry VIII. the author notices, "the measure of the Grafton administration, which announced the revival of the obsolete statute of Henry VIII. produced extensive ill consequences; the tyrannical spirit of that proceeding was so obvious, that in the provinces where the inhabitants were tranquil and loyal, it was felt as an invasion of liberty, and the people were obliged to those who, in the other states, were willing to brave the storm, and by a display of courageous hostility, secure their freedom." *p.* 462.

The effect of this measure appeared in Massachusetts Bay, and the conduct of the people there was soon followed by the other provinces. This was succeeded by the forming of non-importation committees, and the conduct of the people of Boston towards the military. The author here introduces a circumstantial account of the riots at Boston. The repeal of taxes induces the inhabitants to give large orders for British commodities, with the exception of tea. Another remonstrance is presented to the King from the City of London, by Beckford, who, after his majesty's answer, obtained permission to reply, which he did in enforcing the prayer of the petition, which was not answered. The subsequent subjects in this chapter are the debates in parliament upon the Falkland Islands, and the popular topics of the time, one of which was Lord Mansfield's opinion in the case of libels.

Chap. XIX. 1771, 1772.—This chapter begins with the disputes between the city and the house of commons, which originated in a complaint of breach of privilege made by Colonel Onslow, who moved that Wheeble and Thompson, two printers of newspapers, should be brought to justice, for misrepresenting the speeches, and reflecting on several of the members of the house of commons. The printers were ordered to attend at the bar of the house, but as they did not attend in consequence of the order, Mr. Onslow moved for an address to the King, to issue a proclamation, with a reward to any person who should apprehend them. Wheeble was taken, and carried before Wilkes, who not only discharged him, but took recognizances for prosecuting the person by whom he was apprehended. Thompson was arrested, and discharged by Alderman Oliver. Complaints were made against some other printers, who were ordered to appear before the house, one of whom, named Miller, refused to obey the summons, and an order was issued for taking him into custody by the serjeant at arms. When the messenger appeared to take Miller, a refusal to submit produced violence, and the messenger was taken by a constable ready for the purpose, before Wilkes, charged with assaulting Miller, but having finished the business of the day, referred the matter to the lord mayor, who held the messenger to bail to answer for the assault. The proceedings of the house against the Lord Mayor and Alderman Oliver, and the enthusiasm of the people in favour of them, are stated. The remaining contents of this chapter are, the application of a number of the clergy to be freed from subscription to articles, and of the Dissenters for the repeal of the test laws—The royal

marriage bill—Deaths of the Princess Dowager, and of the Queen of Denmark.

At the end of the first volume is an Appendix, containing letters between Lord Bute and Lord Melcombe on the state of parties and politics previous to and during Lord Bute's administration—Correspondence relative to the discontinuance of the Prussian subsidy—Correspondence respecting Ireland—On the Isle of Man—Letter from a person in high office in America, on the temper of the people and state of politics, dated November 1765, and the establishment of the Royal Academy.

The account of the Isle of Man, which appears by the notes to be collected from several authorities of credit, we present to our readers.

"The early history of the Isle of Man is involved in considerable obscurity. On the expulsion of the Norwegians, the ancient records of the island were carried to Drontheim, in Norway, and on inquiry, within these thirty years, it has been discovered that they were accidentally destroyed by fire. However, it seems from the report of Calvin's case, that this island was an ancient and absolute kingdom.

"The tradition of the island points out the first trace of monarchy in the latest stages of druidical hierarchy, when christianity was introduced, and bishops were placed there by St. Patrick, not only *ad erudiendum*, but, *ad regendum populum istius insulæ*.

"The island was under an independent sovereign. By Edward II. it was granted to his favourite, Gaveston, Earl of Cornwall, and was afterwards conquered and held by Alexander III. of Scotland, and governed by his thanes. By the assistance of Edward III. it again returned to the English line, and became the property of Sir William Montacute, who, in 1393, sold it to William le Scrope, on whose forfeiture it fell to Henry IV.

"This monarch, in the first year of his reign, granted the isle to Henry Earl of Northumberland, who being attainted for treason, it was granted to Sir John Stanley and his heirs, *Tenendam de rege, hæredibus et successoribus suis, per homagium ligeum, reddendo nobis duos falcones, &c. &c.* from whom, by a lineal succession, this noble inheritance descended to Ferdinand, the fifth Earl of Derby.

"In the year following his succession, this nobleman died, leaving three daughters, co-heiresses, and his brother William, sixth Earl of Derby, his heir male.

"On the death of Earl Ferdinand, a controversy arose between his three daughters and widow, on the one part, and the said Earl William on the other. A reference in consequence was made by Queen Elizabeth to some of her privy council and judges.

"This dispute continued several years, and in the mean time the crown appears to have had possession of the island. At length an agreement was made, various sums of money paid to Earl Ferdinand's daughter and his widow, and the succession of the island regulated by an act of parliament, in the 7th of James I.

"By this act it was settled, after certain limitations, on the right heirs of James, then Lord Stanley, afterwards Earl of Derby, with a clause prohibitory of alienation.

"The island descended to James, tenth Earl of Derby, on whose decease the male line of heirs of James Lord Stanley becoming extinct, recourse was had to Amelia Sophia, the youngest surviving daughter of James, seventh Earl of Derby, who was married to John Marquis of Athol, and from whom, by lineal succession, the island has devolved on the present Dutchess Dowager of Athol, Baroness Strange, under the parliamentary entail of the 7th of James I.

"It being conceived that the British and Irish revenues were materially affected by illicit practices carried to and from the Isle of Man, acts of parliament passed from time to time, regulating the trade of Great Britain in respect to the Isle of Man, which in the year 1765, being considered insufficient to carry their purposes into effect, after much negotiation and correspondence with the Athol family, which was at length dropped, the bill of 1765, for investing the island in the crown, passed.

"The present Duke of Athol, who is heir apparent, and on the decease of his mother will be heir general of James Lord Stanley, conceiving that this act of parliament has been made in direct violation of the par-

liamentary entail of 7th James I. and is, in a variety of respects, extremely severe in its operation, from the title to and value of the island being totally misunderstood at the time the transaction took place, has, since he came of age, made several applications for redress, which it has been found necessary to discontinue, from new matter arising in the course of his investigations relative to this island; and his grace having obtained from his majesty a commission for inquiring into the nature of his complaints, and the situation of the island, and a report having been made generally in favour of his grace's allegations, it is understood that he is preparing to apply for a full consideration of his case, in order to the attainment of redress from the honour, justice, and equity of the imperial parliament." *p.* 578—580.

Volume II. Chap. XX. 1770—1774. —This chapter introduces the affairs of India, and states the disastrous circumstances of the company at home and abroad, which are attributed to "the remoteness of the court of directors from the country subjected to their government, and the avarice of their servants. Their distresses were increased by the loss of the supervisors, who were sent out from this country, and the failure of the crops of rice in the year which succeeded the improvident and ruinous war with Hyder Ally. By the last circumstance a famine was produced in India, and the author introduces the practice of some Europeans, which needs only to be read to excite horror and disgust. Notwithstanding the strict prohibitions of the court of directors against the interference of their servants in the inland trade, this opportunity was eagerly seized by interested and unprincipled individuals to enhance the public misery, and accumulate immense fortunes from the groans of famine and despair. When the state of the season made it apparent that the crop of rice would be generally defective, the English capitalists became eager purchasers; and such was the effect of their pernicious industry, that the natives, before they apprehended the extent of their combinations, were already exposed to the pressure of distress, and complained to the nabob that the English had engrossed all the rice. A traffic of unexampled iniquity now began; rice, which had been purchased at a hundred and twenty, or a hundred and forty seers* for a rupee, was re-delivered to black merchants at the rate of fifteen seers for a rupee. This enormous effort of avarice was sufficient to reduce the inhabitants of India, whose chief food is rice, to utter despair; when their distress was increased by the burning of several granaries, in which the black merchants had deposited their purchases. The nabob and great men of the country having exhausted their stores in benevolent donations to the poor, and the fields no longer affording the means of subsistence, the cities were thronged with starving multitudes, who in the agonies of death implored a termination of those miseries from which they were not permitted to hope relief." *p.* 3, 4.

The interference of parliament in the concerns of the company next follows, and the measures adopted by the committee of the house of commons is detailed. The conduct of Lord Clive is investigated, who makes his defence, points out many gross abuses practised in India, and recommends a remedy for them. The contest with the Caribs of St. Vincents comes next under view, and occupies some space. The chapter closes with noticing that "a bill was again brought in, though considerably altered from that of last year, for relief of the protestant dissenters. It was debated in an animated manner, in the House of Commons, and passed †; but was rejected by the Lords ‡. Sir William Meredith also made a motion relative to subscribing the thirty-nine articles at the time of matriculation in the universities; but after a long debate it was negatived.

"On this occasion the following observations are said to have been made by Lord Chatham. Dr. Drummond, Archbishop of York, having called the dissenting ministers 'men 'of close ambition,' Lord Chatham accused him of judging uncharitably. 'Whoever brought such a charge 'against them defamed'—Here he paused, and then proceeded—'The 'dissenting ministers are represented

* A seer is the fortieth part of a maund; a maund an undetermined quantity; in Bengal it is from 72 to 80 pounds; a seer may therefore be estimated about two pounds.

† 154 to 145.

‡ Contents 26—Proxies 2—Non-contents 65.

'as men of close ambition. They 'are so, my lords; and their ambi- 'tion is to keep close to the college 'of fishermen, not of cardinals, and 'to the doctrine of inspired apo- 'stles, not to the decrees of interested 'and aspiring bishops.—They con- 'tend for a spiritual creed, and spi- 'ritual worship. We have a Calvi- 'nistic creed, a Popish liturgy, and 'an Arminian clergy.' This debate is not reported, and for this speech I have no authority, except a report of Burke's speech on the 2d of March, 1790, in Debrett's Parliamentary Register, vol. xxvii. p. 179." *p.* 48, 49.

Chap. XXI. 1771—1774.—The origin of the war between Russia and the Porte is the first subject in this chapter, which is followed by the preparations made by France, under pretence of defending Sweden, but from the spirited conduct of England she is deterred from hostilities. The state of Ireland, and the opposition in that country is noticed—American affairs are then detailed—The measures of the assembly of New England, and their opposition to the governor—The tumultuous state of Boston, and the violent proceedings of the inhabitants, are the subjects which occupy the close of this chapter.

Chap. XXII—XXVII. 1774—1776.—After noticing the apprehension of Woodfall and Horne for a libel, and the making the act for trying the merits of controverted elections perpetual, these six chapters are occupied with the affairs of America, stating the measures adopted by the parliament, and the proceedings of the colonists prior to the war, which are circumstantially detailed, and some extracts from the speeches in the House of Commons on the subject. The twenty-sixth chapter relates the commencement of hostilities, and some future operations of the war.

Chap. XXVIII. 1775, 1776.—The state of Ireland, which was affected by the conduct of the Americans, is the first subject in this chapter, succeeded by propositions recommended in the house of commons relative to America, for to promote a reconciliation—Wilkes's motion for a reform of parliament—Trial of the Dutchess of Kingston—View of the conduct and politics of foreign powers, and the publication of Dr. Price, with its effects.

Chap. XXIX. resumes the narration of transactions in America, chiefly stating the operations of the war, and the declaration of independency by the Americans.

Chap. XXX. 1776, 1777.—This chapter relates the transactions of parliament, and the attempt to burn the royal arsenals, for which James Aitken, known by the name of John the Painter, was executed. The subjects of debate in parliament were, on the proclamation at New York—The suspension of the habeas corpus—Lord Chatham's motion to redress the grievances of the Americans, and to allow them the disposal of their own money—And the arrears of the civil list—On presenting the bill granting the supply for the royal assent, Sir Fletcher Norton addressed the king in a speech which produced the thanks of the house of commons, and the most decided approbation—The state and views of foreign powers with respect to Great Britain.

Chap. XXXI. 1776, 1777.—The extensive powers granted to Washington is the first subject in this chapter, followed by his proclamation and the state of his army.—The supplies received from France are noticed, and the rest of the chapter contains the movements and operations of the armies, concluding with an account of the capture of General Burgoyne and his army, and a few circumstances immediately succeeding, which close the second volume. This volume is embellished with the portrait of the Right Honourable George Grenville.

Volume III. Chap. XXXII. 1777, 1778.—This chapter contains parliamentary discussions on a variety of topics, arising out of existing circumstances, as the loss of Burgoyne's army, employment of savages in war, raising troops by subscription, and Lord North's plan of conciliation.—The conduct of France, and her treaty with America, is mentioned.

Chap. XXXIII. 1778.—This same chapter also contains the proceedings of parliament, and details the allusions to hostilities on the part of France, and the artful conduct of that power.—A bill for excluding contractors from the house is introduced, but lost—Relief afforded to Ireland—Bill for relief of the Roman Catholics passed—General Bur-

goyne's return to England, and defence of himself in the House of Commons.—The chapter concludes with the death of Lord Chatham, and the honours paid to his memory.

Chap. XXXIV. 1778.—The state of the British and American armies is noticed, and the future operations detailed—The arrival and treatment of the commissioners sent from England to negotiate with the Americans—Actions at sea, and the dislike of the Americans to their new allies, the French, are the remaining subjects of this chapter.

Chap. XXXV. 1778, 1779.—The subjects of this chapter are the state of the public mind—Indignation against France—Preparations against invasion—Keppel commands the grand fleet, engages the French fleet, and on account of altercation with Sir Hugh Palliser reflecting upon the latter, Sir Hugh accuses the Admiral, who is tried by a court martial, and acquitted—The rejoicings and outrages of the mob are noticed—Palliser is afterwards tried and acquitted, but censured.—Among other things before the house of commons the affairs of Ireland were discussed, their dissatisfaction was noticed, and relief granted—Relief was also afforded to Protestant Dissenters.—The chapter closes with relating the rupture with Spain, commencement of the siege of Gibraltar, and the junction of the French and Spanish fleets.

Chap. XXXVI. 1779.—After noticing the state of the English and French fleets in the West Indies, the capture of St. Vincents and Grenada by the French, and the engagements between Byron and d'Estaing—The proceedings of the armies in America, and other circumstances of the war, are detailed—The state of Ireland, proceedings in the Irish parliament, popular measures in that country, and the riot in Dublin, close this chapter.

Chap. XXXVII. 1779, 1780.—This chapter is chiefly occupied with the proceedings in parliament on the subject of economical reform, with the petitions presented to the house on the occasion.

Chap. XXXVIII. 1778, 1779, 1780, 1781.—In this chapter are narrated the effects produced in consequence of passing the bill which granted relief to the Catholics. The first evidences of opposition to the measure appeared in Scotland; and in January 1779, there were riots in Edinburgh, in which the rage of the populace was directed against the Catholics, and those who were friendly to the relief granted to them. The provost of Edinburgh is charged with being "more than inactive, and having by his conduct given an indirect sanction, if not an incentive, to the rabble." There were also riots at Glasgow, and these tumultuous proceedings are attributed to the efforts of fanatics in Scotland. These are succeeded by the formation of the Protestant association, which, the author says, "was composed of eighty-five corresponding societies," and "was erected under the specious pretext of protecting the Protestant religion." This society, to which is attributed the design of producing formidable commotions, is represented to have originated in debating societies, and Lord George Gordon is considered to be the former of the body. The intemperance of Lord George Gordon, and the succeeding calamitous riots are particularly detailed, with the trial of some of the rioters and Lord George, which close this chapter.

Chap. XXXIX. 1780.—The relief of Gibraltar by Rodney, who captures a Spanish fleet, and defeats Langara, is first noticed in this chapter, which then records the progress of the war in America—The particulars relating to the unhappy fate of Major André, and the capture of the British East and West India, and the Quebec fleets.

Chap. XL. 1780, 1781—contains transactions in parliament—The rise and progress of the dispute with Holland—Burke's plan of economy renewed, and the first speech of the Honourable William Pitt.

Chap. XLI. 1780, 1781.—Attack of the French on Jersey—Progress of the siege of Gibraltar—Misery, relief, and brave sortie of that garrison, by which they drove the Spaniards from their intrenchments, and destroyed their fortifications—Naval actions in the channel and off the Dogger Bank, and the different actions in America, form the contents of this chapter.

Chap. XLII. 1781, 1782.—This chapter reports the conduct of the neutral powers, state of the public mind, and parliamentary proceedings

—Motions grounded on the occurrences of the war—The petition of London for peace—The dissolution of the cabinet, and the character of Lord North.

Chap. XLIII. 1781, 1782.—A view of the new ministry, and the measures they had resolved to execute before they came into office—Affairs of Ireland, and subsequent measures of parliament—The passing of the contractors and revenue officers bills, and Burke's bill for economy in an altered state—The opening of a negotiation with Holland and France, and Rodney's victory over de Grasse, are the principal subjects of this chapter.

Chap. XLIV. 1778—1783.—The transactions which took place in America, and the glorious victory obtained in defeating the formidable attack upon Gibraltar by sea and land are circumstantially detailed in this chapter, which concludes with negotiations for peace, and the provisional treaty with America.

Chap. XLV. 1782, 1783.—This chapter brings us to the termination of the war, and contains the signing of the preliminaries of peace with the substance of the treaties—The coalition of Lord North with Mr. Fox—The first petition for abolishing the slave trade—The separate establishment of the Prince of Wales, and the general peace.

Chap. XLVI. 1783.—In this chapter is given a general view of the late belligerent powers, and in noticing America the prudence of Washington is highly spoken of—The interview of Mr. Adams with the King is also noticed. "The king declared he anticipated this interview as the most critical moment of his life, but he received the new minister with gracious affability. 'I was the last man in 'the kingdom, Sir,' he said, 'to consent to the independence of America; but now it is granted, I shall 'be the last man in the world to 'sanction a violation of it'." *p.* 599.

The work then concludes with general remarks upon the struggle in which England had been engaged, and considers that her support through the contest is to be attributed to her excellent constitution.

This last volume contains portraits of Lord North and the Earl of Bute.

CXXXI. TRAVELS IN THE UNITED STATES OF AMERICA; *commencing in the Year* 1793, *and ending in* 1797; *with the Author's Journals of his Two Voyages across the Atlantic. By* WILLIAM PRIEST, *Musician, late of the Theatres of Philadelphia, Baltimore, and Boston*, 8*vo. with an Engraving of Peter Brown's Arms, which is thus explained:*

"PETER BROWN, a blacksmith of this city, (Philadelphia,) having made his fortune, set up his coach; but so far from being ashamed of the means by which he acquired his riches, he caused a large *anvil* to be painted on each panel of his carriage, with two naked arms in the act of striking. The motto, '*By this* '*I got ye*'." *p.* 23.

After a short journal of his voyage from England, the author informs us he landed at Gloucester Point, five miles below Philadelphia. The first object he notices, is the amazing produce of the maize, or Indian corn; he says, "I counted the increase of *one* stalk with three ears; the amount of the grains were upward of *one thousand two hundred.*" *p.* 11.

From Woodbury, the author visits Annapolis, and then returns to Philadelphia; on his way he sups on fried squirrels and coffee; this is noticed, because squirrels are considered as a great delicacy in America. A description of the city of Philadelphia, the manner of living in that place, and the situation of a back settler, particularly his dangers, precede a representation of a Pennsylvanian planter, in which is noticed the advantages of a religious education. "He enjoys a happy state of mediocrity between riches and poverty, perhaps the most enviable of all situations. When the boys of this family are numerous, those the father cannot provide for at home, and who prefer a planter's life to a trade or profession, are, when married, presented with two or three hundred acres of uncultivated land, which their parents purchase for them as near home as possible. The young couple are supplied with stock, and supported till they have a sufficient quantity of land cleared to provide for themselves.

"If unsuccessful, through want of industry, &c. they often sell off, and

emigrate to Kentucky, or some other new country seven or eight hundred miles to the south west, and begin the world again as back settlers.

"The daughters are brought up in habits of virtue and industry; the strict notions of female delicacy instilled into their minds from their earliest infancy, never entirely forsake them. Even when one of these girls is decoyed from the peaceful dwelling of her parents, and left by her infamous seducer a prey to poverty and prostitution in a *brothel* at Philadelphia, her whole appearance is neat, and breathes an air of modesty; you see nothing in her dress, language, or behaviour, that could give you any reason to guess at her unfortunate situation; (how unlike her unhappy sisters so circumstanced in England!) she by no means gives over the idea of a husband; she is seldom disappointed; and, I am informed, often makes an excellent wife." *p.* 45, 46.

Our author introduces two extracts from history relative to the noises made by the frogs in America, and then proceeds with the following account: "Prepared as I was to hear something extraordinary from these animals, I confess the first frog *concert* I heard in America was so much beyond any thing I could conceive of the *powers* of these *musicians*, that I was truly astonished. This *performance* was *al fresco*, and took place on the night of the 18th instant, in a large *swamp*, where there were at least ten thousand *performers*, and I really believe not two *exactly* in the same pitch, if the octave can possibly admit of so many divisions or shades of semitones.

"I have been since informed by an *amateur*, who resided many years in this country, and made this species of music his peculiar study, that on these occasions the treble is performed by the tree-fogs, the smallest and most *beautiful* species; they are always of the same colour as the bark of the tree they inhabit, and their note is not unlike the chirp of a cricket: the next in size are our *counter tenors*; they have a note resembling the setting of a saw. A still larger species sing tenor; and the *under part* is supported by the bull-frogs, which are as large as a man's foot, and *bellow* out the *bass* in a tone as loud and sonorous as that of the animal from which they take their name." *p.* 49, 50.

In the beginning of the work mention is made "of relishes of salt fish, usual at breakfast and supper in America; they are chiefly of shad, a name given them by the first settlers, from their having *some resemblance*, though in fact they are very different; and indeed this is the case with almost every fish, bird, and other animal these Anglo-Americans took it into their heads to christen." *p.* 67.

This introduces an account of the fishery on the Delaware, particularly the shad. The author thus describes it: "But to return to the shad, if it must be so called; it is an excellent fish, and comes up the river in prodigious shoals, in the months of April and May, to spawn. The largest nets used in this fishery are on the Delaware, where that river is from one to two miles wide. These nets are from one hundred and fifty to three hundred yards long. The greatest hawl ever known was upwards of nine thousand, from four to nine pounds per fish." *p.* 68.

The regard evidenced to morality in America is in the following passage contrasted with the religion of the author in his own words.

"The revolution has not yet done away a fanatical law passed by the quakers, prohibiting the catching of these fish on a Sunday; which, considering the short time they remain in the river, is highly impolitic.

"There are thirteen fisheries within ten miles of Philadelphia; allowing only eight Sundays in the season, and ten thousand shads lost in each of the twenty-four hours, a very moderate calculation, the aggregate loss to Philadelphia and the adjacent country is eighty thousand fish, weighing five pounds each, on an average. I say *loss*; for the return of the fish is the same now as it was a hundred and thirty years ago, when only a few dozen were taken in the season by the Indians.

"There is also a small fish which comes up the rivers with the shad; the shoals this year have been uncommonly large; upwards of ten thousand have been taken at one hawl. Like the shad it takes salt well, and from its having some resemblance to a *herring*, they give it that name, though very different from the herring which visits the shores of Eu-

rope. I believe there is no instance of a herring running a hundred or a hundred and fifty miles up a fresh water river, or existing at all in water perfectly fresh.

"The above particulars you may depend upon; they were communicated to me by Mr. West, who is proprietor of the largest shad fisheries on the Delaware.

"This river also abounds in catfish, perch, jack, eels, and a great variety of others; above all, in sturgeon, which are frequently caught by accident in the shad-nets, and either boiled for their oil, or suffered to rot on the shores, being very seldom sent to market; when this is the case, they are sold for a mere trifle, chiefly to emigrants. The Americans have conceived a violent antipathy to this fish. I recollect no instance of seeing it at their tables. They have every external appearance of the European sturgeon, but in other respects must be *very different*, or the Americans lose one of the best fisheries in the world." *p.* 68—70.

This work contains a brief description of Philadelphia, Baltimore, New York, and Boston, and many circumstances relative to the author's profession as a theatrical character, which we think uninteresting.

CXXXII. BACON'S NOVUM ORGANUM SCIENTIARUM; *containing Rules for conducting the Understanding in the Search of Truth, and raising a solid Structure of Universal Philosophy.*

(Concluded from page 493.*)*

Section III. *Of the Different Philosophical Theories.*

Section IV. *Of the Signs or Characteristics of False Philosophy.*

Section V. *Of the Causes of Errors in Philosophies.*

Section VI. *Of the Grounds of Hope, for the farther Advancement of Philosophy and the Sciences.*

"We begin with God the author of all good, and the Father of light, from whom the goodness of this design manifestly shews it to proceed. We see in the divine works, that the smallest beginnings are certainly succeeded by the effects. And what is said of spiritual things, that the kingdom of God comes not with observation, is also found true in every great work of divine Providence, where all things go quietly on without noise or bustle; so that the whole is accomplished before men imagined or took notice that it was in hand. And we should here remember the prophecy of Daniel concerning the latter ages of the world: *Many shall go to and fro, and knowledge shall be increased*; thereby plainly intimating it to be the design of Providence, that when the world was laid open to a general intercourse, as by our numerous long voyages it now begins to be, at the same time also the sciences should receive increase *." *p.* 90.

Other grounds of hope are expressed, and the author proceeds to the next section.

Section VII. *An Idea of the New Method of interpreting Nature* †. *p.* 116.

Part II. Section I. Particular aphorisms for interpreting nature, or the means of enlarging the human power and knowledge, by the discovery of forms.

After nine aphorisms, which, it is observed in a note, "contain a kind of close wrought, axiomatical chain of doctrine, that, when rightly understood, will appear deep, sagacious, and drawn from nature, so as to lay a firm, just, and adequate foundation for the intended new logic, or method of investigating the forms of things," the author proceeds thus in

"Aphorism 10. The indications for the interpretation of nature include two general parts: the first relates to the raising of axioms from experience, and the second to the deducing or deriving of new experi-

* We may now be enabled, in some measure, to judge how far these grounds of hope were solid and well laid. Certainly a great revolution in philosophy has gradually ensued upon the endeavours of the author; and philosophers have been insensibly drawn off from speculation and theory to practice and experience, whence many useful inventions and works have proceeded, and more may, perhaps, proceed.

† The idea given in this section, of the author's method of interpreting nature, is rather a negative than a positive idea, and formed by excluding what it is not, rather than by directly shewing what it is, which will be the business of the second part to unfold. But this section was necessary to give some glimpse of the thing itself, and prepare the mind by degrees for the great lamp to be afterwards set up.

ments from axioms. The first is divided into three kinds of administrations or helps, viz. the helps, 1. for the sense; 2. for the memory; and, 3. for the reason.

"1. Therefore a just and adequate natural and experimental history is to be procured, as the foundation of the whole thing; for we are not to fancy, or imagine, but to discover what are the works and laws of nature.

"2. But natural and experimental history is so copious and diffusive a thing, as to confound and distract the understanding, unless such history be digested and arranged in proper order; therefore tables, and subservient chains of instances, are to be formed and digested in such a manner, that the understanding may commodiously work upon them.

"3. And though this were done, yet the understanding left to itself, and its own spontaneous motion, is unequal to the work, and unfit to enter upon the raising of axioms, unless it be first regulated, strengthened, and guarded, therefore, in the third place, genuine and real induction must be used as the key of interpretation. But we are to begin at the end, and proceed backwards to the rest.

"The enquiry of forms proceeds in this manner. First, all the known instances agreeing in the same nature, though in the most dissimilar subjects, are to be brought together, and placed before the understanding. And this collection is to be made historically, without any overhasty indulgence of speculation, or any great subtilty for the present. We will illustrate the thing by an example in the enquiry into the form of heat." *p.* 167—169.

Then follow five tables to illustrate the author's plan, intitled the true method of discovering forms, illustrated by an example in the form of heat.

Table I. Instances agreeing in the nature of heat.

Table II. Instances of approximation, yet wanting the nature of heat.

Table III. Of the degrees of heat.

Table IV. An example of the exclusion or rejection of natures, from the form of heat.

Table V. The first vintage, or dawn of doctrine from form of heat.

These tables conclude the first volume.

Volume II. Part II. Section II. The doctrine of instances; or, the method of expediting the interpretation of nature, and the investigation of forms, by prerogative instances. That our readers may form a judgment upon the nature of the second part of this work, we present to them the description given of it in the appendix.

"In the second section, the author proceeds to perfect the art of discovering forms, or to shew the manner of framing an induction that shall conclude as justly in philosophy, as syllogism does in logic, or demonstration in mathematics. Accordingly, he here directly treats of prerogative instances, or the way of procuring proper collections of such facts, observations, and experiments, as are best fitted to enter the three tables of view, corresponding to the three first above-mentioned; so that a few of these instances may answer the purpose of many, shorten the business of search and enquiry, and afford a prepared and proper matter for induction in all kinds of subjects.

"And of these instances he makes twenty-seven different kinds; viz. 1. Such as exhibit the nature enquired after in things that agree with, or differ from others, in respect to that nature only. 2. Instances wherein the nature sought appears in a state of generation, or destruction. 3. Those wherein the nature enquired after stands alone, in a high degree of perfection, or predominancy. 4. Such as shew the thing enquired after, in its lowest state, weakest virtue, or first rudiments. 5. Such as exhibit the nature enquired after, in the way of a lesser form. 6. Such as shew a likeness and relation in the concrete, so as to help in uniting nature. 7. Such as shew bodies in the concrete, as it were out of their course, or broken in nature. 8. Errors of nature, things monstrous, extraordinary, or out of the course of nature. 9. Bodies consisting of two different natures, or double species. 10. The most perfect works of men in every kind. 11. Instances wherein the nature sought is either constantly present, or constantly absent. 12. Instances that shew the limits of nature, or the bounds betwixt existence and non-

existence, in all subjects. 13. Such as mix and join natures supposed to be incompatible, or heterogeneous. 14. Such as show an inviolable conjunction of one nature to another, and the separable alliance of others. 15. Such as shew the separation of natures that frequently meet. 16. Such as assist the actions of the senses, particularly the sight. 17. Such as bring those things to the senses that did not appear before. 18. Such as discover the motions of nature connected, or gradually continued. 19. Such as afford information where the senses fail. 20. Such as excite the attention, and hint the subtilty of nature. 21. Such as measure the powers, and virtues of things, by space. 22. Such as measure the powers of nature by time. 23. Such as shew in what proportion quantity of body contributes to quantity of virtue. 24. Such as shew the prevalency or subjection of virtues to one another; under which come all the species of motion, or active powers. 25. Such as point out advantages and conveniences for mankind. 26. Such as regard things of common occurrence, and therefore save the trouble of new demonstrations; under which come the several ways of practice, or means of operation. And, 27. Such instances as show that a small quantity of matter, or an apparently small efficient, may have a great effect.

"This doctrine of prerogative instances is treated with care, and illustrated with a suitable variety of examples, that open the way to enquiries of all kinds, and lead to the improvement of all the parts of philosophy; so as to shew, in a summary view, what is already known, in numerous subjects, and direct a farther prosecution, at the same time that the author is carrying on his own particular design of perfecting the art of introduction, and laying down precepts, and giving directions for the execution of the remaining parts of his work. And here ends all that is left of the Novum Organum." *p.* 250—253.

CXXXIII. NATURAL THEOLOGY, *or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature. By* WILLIAM PALEY, D. D. *Archdeacon of Carlisle*, 8*vo.*

THIS work is divided into twenty seven chapters, which contain the following subjects: Chapters I, and II. State of the argument.—III. Application of the argument.—IV. Of the succession of plants and animals.—V. Application of the argument continued.—VI. The argument cumulative.—VII. Of the mechanical and immechanical functions of animals and vegetables.—VIII. Of mechanical arrangement in the human frame—of the bones.—IX. Of the muscles.—X. Of the vessels of animal bodies.—XI. Of the animal structure regarded as a mass.—XII. Comparative anatomy.—XIII. Peculiar organizations.—XIV. Prospective contrivances.—XV. Relations.—XVI. Compensations.—XVII. The relation of animated bodies to inanimate nature.—XVIII. Instincts.—XIX. Of insects.—XX. Of plants.—XXI. Of the elements.—XXII. Astronomy.—XXIII. Personality of the Deity.—XXIV. Of the natural attributes of the Deity.—XXV. Of the unity of the Deity.—XXVI. Of the goodness of the Deity.—XXVII. Conclusion.

In stating the argument the author says, "In crossing a heath, suppose I pitched my foot against *a stone*, and were asked how the stone came to be there, I might possibly answer, that for any thing I knew to the contrary, it had lain there for ever; nor would it perhaps be very easy to shew the absurdity of this answer. But suppose I had found a *watch* upon the ground, and it should be enquired how the watch happened to be in that place, I should hardly think of the answer which I had before given, that, for any thing I knew, the watch might have always been there. Yet why should not this answer serve for the watch, as well as for the stone? why is it not as admissible in the second case, as in the first? For this reason, and for no other, viz. that, when we come to inspect the watch, we perceive (what we could not discover in the stone) that its several parts are framed and put together for a purpose, *e. g.* that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day;

that, if the several parts had been differently shaped from what they are, of a different size from what they are, or placed after any other manner, or in any other order than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use that is now served by it." *p.* 2, 3.

A minute description is then given of the materials used, and the different parts of the machinery employed in the construction of a watch. "The inference, we think, is inevitable, that the watch must have had a maker; that there must have existed, at some time, and at some place or other, an artificer or artificers who formed it for the purpose which we find it actually to answer, who comprehended its construction, and designed its use." *p.* 3, 4.

The argument is inforced by the following considerations: "I. Nor would it, I apprehend, weaken the conclusion, that we had never seen a watch made; that we had never known an artist capable of making one; that we were altogether incapable of executing such a piece of workmanship ourselves, or of understanding in what manner it was performed: all this being no more than what is true of some exquisite remains of ancient art, of some lost arts, and, to the generality of mankind, of the more curious productions of modern manufacture.

"Neither, secondly, would it invalidate our conclusion, that if the watch sometimes went wrong, or that it seldom went exactly right, the purpose of the machinery, the design, and the designer, might be evident, and in the case supposed would be evident, in whatever way we accounted for the irregularity of the movement; or whether we could account for it or not. It is not necessary that a machine be perfect, in order to shew with what design it was made; still less necessary when the only question is, whether it were made with any design at all.

"Nor, thirdly, would it bring any uncertainty into the argument, if there were a few parts of the watch, concerning which we could not discover, or had not yet discovered, in what manner they conduced to the general effect; or even some parts, concerning which we could not ascertain whether they conduced to that effect in any manner whatever." *p.* 4, 5. This is illustrated in two supposed cases.

"Nor, fourthly, would any man in his senses think the existence of the watch, with its various machinery, accounted for, by being told that it was one out of many possible combinations of material forms; that whatever he had found in the place where he found the watch, must have contained some internal configuration or other; and that this configuration might be the structure now exhibited, viz. of the works of a watch, as well as a different structure.

"Nor, fifthly, would it yield his enquiry more satisfaction to be answered, that there existed in things a principle of order, which had disposed the parts of the watch into their present form and situation.

"He never knew a watch made by the principle of order; nor can he even form to himself an idea of what is meant by a principle of order, distinct from the intelligence of the watch-maker.

"Sixthly, he would be surprised to hear that the mechanism of the watch was no proof of contrivance, only a motive to induce the mind to think so.

"VII. And not less surprised to be informed, that the watch in his hand was nothing more than the result of the laws of *metallic* nature. It is a perversion of language to assign any law, as the efficient, operative cause of any thing. A law presupposes an agent; for it is only the mode according to which an agent proceeds: it implies a power; for it is the order according to which that power acts. Without this agent, without this power, which are both distinct from itself, the *law* does nothing; is nothing. The expression, 'the law of 'metallic nature,' may sound harsh to a philosophic ear, but it seems quite as justifiable as some others which are more familiar to him, such as 'the law of vegetable nature,'—'the 'law of animal nature,' or indeed, as 'the law of nature' in general, when assigned as the cause of phænomena, in exclusion of agency and power; or when it is substituted into the place of these.

"VIII. Neither, lastly, would our observer be driven out of his conclu-

sion, or from his confidence in its truth, by being told that he knows nothing at all about the matter. He knows enough for his argument. He knows the utility of the end. He knows the subserviency and adaptation of the means to the end. These points being known, his ignorance of other points, his doubts concerning other points, affect not the certainty of his reasoning. The consciousness of knowing little, need not beget a distrust of that which he does know." *p.* 6—8.

The state of the argument is thus continued in the second chapter: "Suppose, in the next place, that the person who found the watch should, after some time, discover that in addition to all the properties he had hitherto observed in it, it possessed the property of producing, in the course of its movement, another watch like itself; (the thing is conceivable;) that it contained within it a mechanism, a system of parts, a mould for instance, or a complex adjustment of laths, files, and other tools, evidently and separately calculated for this purpose; let us enquire what effect ought such a discovery to have upon his former conclusion?" *p.* 9.

Our limits preclude us from detailing the whole of the author's arguments, we can do little more than give the topics as they are stated. "I. The first effect would be to increase his admiration of the contrivance, and his conviction of the consummate skill of the contriver." *p.* 9.

"II. He would reflect, that though the watch before him were *in some sense* the maker of the watch, which was fabricated in the course of its movements, yet it was in a very different sense from that in which a carpenter for instance is the maker of a chair; the author of its contrivance, the cause of the relation of its parts to their use. With respect to these, the first watch was no cause at all to the second; in no such sense as this was it the author of the constitution and order either of the parts which the new watch contained, or of the parts by the aid and instrumentality of which it was produced." *p.* 10.

"III. Though it be now no longer probable, that the individual watch which our observer had found, was made immediately by the hand of an artificer, yet doth not this alteration in any wise affect the inference, that an artificer had been originally employed and concerned in the production. The argument from design remains as it was. Marks of design and contrivance are no more accounted for now than they were before. In the same thing we may ask for the cause of different properties. We may ask for the cause of the colour of a body, of its hardness, of its heat, and these causes may all be different. We are now asking for the cause of that subserviency to an use, that relation to an end, which we have remarked in the watch before us. No answer is given to this question, by telling us that a preceding watch produced it. There cannot be a design without a designer; contrivance without a contriver; order without choice; arrangement without any thing capable of arranging; subserviency and relation to a purpose without that which could intend a purpose; means suitable to an end, and executing their office in accomplishing that end, without the end ever having been contemplated, or the means accommodated to it. Arrangement, disposition of parts, subserviency of means to an end, relation of instruments to an use, imply the presence of intelligence and mind." &c. *p.* 11, 12.

"IV. Nor is any thing gained by running the difficulty further back, *i. e.* by supposing the watch before us to have been produced by another watch, and so on indefinitely. Our going back ever so far brings us no nearer to the least degree of satisfaction upon the subject. Contrivance is still unaccounted for." *p.* 13. This part of the argument is pursued, by considering the increase of terms in a series, and the simile of the chain that however numerous its links, it is unable to support itself, &c. &c. and thus concludes. "It is in vain, therefore, to assign a series of such causes, or to alledge that a series may be carried back to infinity; for I do not admit that we have yet any cause at all of the phænomena, still less any series of causes finite or infinite. Here is contrivance, but no contriver; proofs of design, but no designer." *p.* 17.

"V. Our observer would further also reflect, that the maker of the

watch before him, was, in truth and reality, the maker of every watch produced from it; there being no difference (except that the latter manifests a more exquisite skill) between the making of another watch with his own hands, by the regulation of files, laths, chisels, &c. and the disposing, fixing, and inserting of these instruments, or of others equivalent to them, in the body of the watch already made, in such a manner as to form a new watch in the course of the movements which he had given to the old one. It is only working by one set of tools instead of another." Repeating the arguments of the two chapters, this is thus closed: "What effect would this discovery have, or ought it to have, upon our former inference? What, as hath already been said, but to increase, beyond measure, our admiration of the skill which had been employed in the formation of such a machine? Or shall it, instead of this, all at once turn us round to an opposite conclusion, viz. that no art or skill whatever has been concerned in the business, although all other evidences of art and skill remain as they were, and this last and supreme piece of art be now added to the rest? Can this be maintained without absurdity? Yet this is atheism."

The author enters on the application of his argument in the third chapter, which is done by comparing an eye with a telescope. It is observed, "As far as the examination of the instrument goes, there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it. They are made upon the same principles; both being adjusted to the laws by which the transmission and refraction of rays of light are regulated." In pursuing the argument, Dr. P. says, "The resemblance between the two cases is still more accurate, and obtains in more points than we have yet represented, or than we are, on the first view of the subject, aware of. In dioptric telescopes there is an imperfection of this nature. Pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it, as if it were viewed through a prism. To correct this inconvenience had been long a desideratum in the art. At last it came into the mind of a sagacious optician, to enquire how this matter was managed in the eye; in which there was exactly the same difficulty to contend with as in the telescope. His observation taught him, that in the eye, the evil was cured by combining together lenses composed of different substances, *i. e.* of substances which possessed different refracting powers. Our artist borrowed from thence his hint, and produced a correction of the defect by imitating, in glasses made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye. Could this be in the eye without purpose, which suggested to the optician the only effectual means of obtaining that purpose?" *p.* 23, 24.

Here follows a minute description of the structure of the eye, with the distinctions there are in the eyes of different animals, suited to their element and immediate use. From the eye the author passes on to a particular account of the conformation of the ear, in which, as well as in the description of the eye, every part is accurately noticed, and its use and operation pointed out.

In the fourth chapter the succession of plants and animals is described, in which the author proceeds from the plant to oviparous animals, and then says, "III. We may advance from animals which bring forth eggs, to animals which bring forth their young alive; and of this latter class, from the lowest to the highest; from irrational to rational life, from brutes to the human species, without perceiving, as we proceed, any alteration whatever in the terms of comparison. The rational animal does not produce its offspring with more certainty or success than the irrational animal; a man than a quadruped; a quadruped than a bird; nor, (for we may follow the gradation through its whole scale,) a bird than a plant; nor a plant than a watch, a piece of dead mechanism, would do, upon the supposition which has already so often been repeated. Rationality therefore has nothing to do in the business. If an account must be given of the contrivance which we observe, if it be demanded, whence arose either the contrivance by which the young animal is produced, or the contrivance manifested in the young animal itself,

it is not from the reason of the parent that any such account can be drawn. He is the cause of his offspring in the same sense as that in which a gardener is the cause of the tulip which grows upon his parterre, and in no other. We admire the flower, we examine the plant, we perceive the conduciveness of many of its parts to their end and office; we observe a provision for its nourishment, growth, protection and fecundity; but we never think of the gardener in all this. We attribute nothing of this to his agency; yet it may still be true that, without the gardener we should not have had the tulip. Just so is it with the succession of animals even of the highest order. For the contrivance discovered in the structure of the thing produced, we want a contriver. The parent is not that contriver. His consciousness decides that question. He is in total ignorance why that which is produced took its present form rather than any other. It is for him only to be astonished by the effect. We can no more look therefore to the intelligence of the parent animal for what we are in search of, a cause of relation and subserviency of parts to their use, which relation and subserviency we see in the procreated body, than we can refer the internal conformation of an acorn to the intelligence of the oak from which it dropped, or the structure of the watch to the intelligence of the watch which produced it; there being no difference, as far as argument is concerned, between an intelligence which is not exerted, and an intelligence which does not exist." *p.* 57—59.

In the fifth chapter the application of the argument is continued in answer to objections made by sceptical minds; the absurdity of such objections is plainly demonstrated, of which we introduce a part of the reply to the observation, "that the parts were not intended for the use, but that the use arose out of the parts. This distinction is intelligible. A cabinet-maker rubs his mahogany with fish skin; yet it would be too much to assert, that the skin of the dog fish was made rough and granulated on purpose for the polishing of wood and the use of cabinet makers. Therefore the distinction is intelligible. But I think that there is little place for it in the works of nature. When roundly and generally affirmed of them, as it hath sometimes been, it amounts to such another stretch of assertion, as it would be to say, that all the implements of the cabinet maker's workshop, as well as his fish-skin, were substances accidentally configurated, which he had picked up and converted to his use; that his adzes, saws, planes, and gimlets were not made, as we suppose, to hew, cut, smooth, shape out, or bore wood with; but that these things being made, no matter with what design, or whether with any, the cabinet maker perceived that they were applicable to his purpose, and turned them to account." *p.* 72, 73.

"Is it possible to believe that the eye was formed without any regard to vision; that it was the animal itself which found out, that, though formed with no such intention, it would serve to see with; and that the use of the eye, as an organ of sight, resulted from this discovery, and the animal's application of it? The same question may be asked of the ear; the same of all the senses. None of the senses fundamentally depend upon the election of the animal; consequently neither upon his sagacity, nor his experience. It is the impression which objects make upon them that constitutes their use. Under that impression he is passive. He may bring objects to the sense, or within its reach; he may select these objects; but over the impression itself he has no power, or very little; and that properly is the sense." *p.* 73, 74.

In the close of the sixth chapter, which contains the argument cumulative, the author says, "The argument is cumulative in the fullest sense of that term. The eye proves it without the ear; the ear without the eye. The proof in each example is complete; for when the design of the part, and the conduciveness of its structure to that design, is shewn, the mind may set itself at rest: no future consideration can detract any thing from the force of the example." *p.* 83.

Chap. VII. contains a description of the mechanical and immechanical parts and functions of animals and vegetables. The principal of muscular motion is first considered, from which the author proceeds to the operation of the gastric juice and se-

cretion. The chapter closes thus: "My object in the present chapter has been to teach three things: first, that it is a mistake to suppose, that in reasoning from the appearances of nature, the imperfection of our knowledge proportionably affects the certainty of our conclusion; for in many cases it does not affect it at all: secondly, that the different parts of the animal frame may be classed and distributed, according to the degree of exactness with which we can compare them with works of art: thirdly, that the mechanical parts of our frame, or those in which this comparison is most complete, although constituting probably the coarsest portions of nature's workmanship, are the properest to be alledged as proofs and specimens of design." *p.* 98.

The eighth chapter contains an accurate and curious description of the principal bones of the human frame, with their motion and use: the following are particularized. The vertebræ of the human neck; the forearm; the spine; the enlargement and contraction of the chest to allow for the play of the lungs; the patella or knee-pan; and the shoulder blade. From the bones the author passes on to the joints, describing the way by which the blood-vessels, nerves, and tendons are conducted; the gristle which defends the bones that work against each other: "the mucilage, more emollient and slippery than oil, which is constantly softening and lubricating the parts that rub upon each other, and thereby diminishing the effect of attrition in the highest possible degree."

The ninth chapter treats of the muscles, which, with their tendons, are the instruments by which animal motion is performed. It will be our business to point out instances in which, and properties with respect to which, the disposition of these muscles is as strictly mechanical as that of the wires and strings of a puppet." *p.* 132.

The relation of the muscles to the bones is pointed out; the nature of muscular motion, the property of the muscles not interfering or obstructing each other's motion, their positions, their variety of forms, are described, and the Dr. proceeds: "The ejaculations can never be too often repeated, How many things must go right for us to be an hour at ease! How many more to be vigorous and active! Yet vigour and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder sometimes of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconveniency. There is piety and good sense in the following observations, taken out of the *Religious Philosopher*. 'With much compassion,' says this writer, 'as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these *two little muscles* that serve to lift up the eyelids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eyelids every moment with his own hands!' In general we may remark how little those, who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it." *p.* 140, 141.

We have then a variety of instances in which we may notice some advantages of structure, which are more conspicuous in muscles of a certain class or description than in others.

The attention is engaged in the tenth chapter by a very minute description of the vessels of animal bodies, beginning with the circulation of the blood, in which the author shews, first, the disposition of the blood vessels, *i. e.* the laying of the pipes; and secondly, the construction of the engine at the centre, viz. the heart, for driving the blood through them. Under the first, the security of these vessels is shewn in the provision made for their conveyance and defence to all parts of the body; and in the second place, the formation of the heart and its action, (which is by dilation and contraction,) are described. The author says, "the simplest idea of its action is, that by each contraction, a portion of blood

is forced as by a syringe into the arteries; and, at each dilatation, an equal portion is received from the veins. This produces at each pulse a motion and change in the mass of blood, to the amount of what the cavity contains, which, in a full grown human heart, I understand, is about an ounce, or two table-spoonsfull. How quickly these changes succeed one another, and by this succession how sufficient they are to support a stream or circulation throughout the system, may be understood by the following computation, abridged from Keill's Anatomy, *p.* 117. ed. 3d. 'Each ventricle will at least contain 'one ounce of blood. The heart 'contracts four thousand times in one 'hour; from which it follows, that 'there passes through the heart, 'every hour, four thousand ounces, 'or three hundred and fifty pounds 'of blood. Now the whole mass of 'blood is said to be about twenty-'five pounds, so that a quantity of 'blood equal to the whole mass of 'blood passes through the heart 'fourteen times in one hour; which 'is about once every four minutes.' Consider what an affair this is when we come to very large animals. The aorta of a whale is larger in the bore than the main pipe of the water works at London Bridge; and the water roaring in its passage through that pipe is inferior, in impetus and velocity, to the blood gushing from the whale's heart. Hear Dr. Hunter's account of the dissection of a whale. 'The aorta measured a foot diame-'ter. Ten or fifteen gallons of blood 'is thrown out of the heart at a 'stroke, with an immense velocity, 'through a tube of a foot diameter.' The whole idea fills the mind with wonder." *p.* 164—166.

The communication of the blood to the lungs is next noticed, and we are introduced to an examination of the manner in which the aliment gets into the blood, and its progress through the intestines. Digestion and the operation of the gastric juice come under consideration, and the remaining vessels of the body are noticed in succession.

The animal structure, regarded as a mass, forms the subject of the eleventh chapter. Here the construction of the frame is described, the situation, correspondence, and use of the respective parts are pointed out.

The twelfth chapter, on comparative anatomy, is intended, by the numerous instances it contains, to shew the resemblance that exists in animal nature, and that all its varieties and deflections are subvervient to special occasions and utilities.

(To be concluded in our next.)

CXXXIV. DISCOURSES *preached on several Occasions. By* JOHN ERSKINE, D D. *one of the Ministers of the Old Grayfriars Church, Edinburgh, 2d Edition*, 8vo.

DR. Erskine, we are informed, is an aged and venerable minister of the establishment in Scotland, and many of the discourses here printed were addressed *ad clerum*, being preached before different synods, and on other public occasions.

The contents of this volume are as follows: I. The Qualifications necessary for Teachers of Christianity, from James iii. 1. —— II. Ministers cautioned against giving Offence, 2 Cor. vi. 3. —— III. Blessing of Christian Teachers, Is. xxx. 20.——IV. Difficulties of the pastoral office, 2 Cor. ii. 10. ——V. Motives for hearing Sermons, Prov. viii. 33, 34. —— VI Directions for hearing Sermons, Luke viii. 18. —— VII. Instructions and Consolations from the Unchangeable of Christ, Heb. xiii. 8.——VIII. The Agency of God in Human Greatness, 1 Chron. xxix. 12.——IX. The People of God considered as all Righteous, Is. lx. 21.—— X—XV. The important Mystery of the Incarnation, 1 Tim. iii. 15, 16. ——XVI. Power given to Christ for blessing the Elect, John xvii. 2.

As a specimen of this writer's sentiments and style, we offer the following extracts to our readers.

The first discourse is founded on James iii. 1. thus rendered by Dr. Erskine, "Be not many teachers, knowing that we shall undergo a severer judgment." The meaning of which is "the office of a spiritual instructor is attended with great difficulty and danger, and the duties of it are hard to be discharged. Let not, therefore, every man rush into that office. Let none undertake it rashly, and while destitute of the gifts and graces necessary to so sa-

cred a function; for teachers, as well as hearers, must appear before the judgment seat of Christ. God will require more from teachers than from others; and their private miscarriages, or unfaithfulness to the duties of their office, will expose them to the severest punishments."

"The principal qualifications necessary in the spiritual instructor" are stated to be "personal religion; soundness in the faith; a good genius, improved by a competent measure of true learning; prudence and discretion; and a due mixture of a studious disposition, and of an active spirit." After amplifying each of these topics, the preacher makes an application to students, parents, patrons, and to the members of the synod of Glasgow, before which it was preached.

As a specimen of the Doctor's style and manner we select the following extract from the application of the third discourse.

"And now, I appeal to your understandings and to your hearts, my respectable hearers. Instructions must be profitable, which, by the blessing of God, remove or prevent the most dreadful misery, and secure the most valuable enjoyments. And this is the case, when the guilty, hearkening to the gospel call, find pardon through the blood of Jesus, acceptance through his merits, and sanctification by his Spirit; when the wicked forsakes his way, and the unrighteous his thoughts, and turns to the Lord; and when, through acknowledgment of the truth, those are recovered from the snare of the devil, who were formerly led captive by him at his will. Dreadful is his delusion, who thinks their life useless or wretched, who, waiting upon God in the way of his appointment, renew and exert their spiritual strength, and, if they cannot mount with wings as eagles, run and are not weary, or at least walk and are not faint. Is not the work of righteousness peace, and the effect thereof quietness and assurance for ever? Have they no dignity, who are men of another spirit, and, in religious and moral qualifications, more excellent than their neighbours? Does society gain little, when the wickedness of the wicked comes to an end, by the grace, not by the judgments, of God? Where is his benevolence, where is his heart, who feels no emotion of gladness, when his brethren are thus honourable and happy?

"Condemn not, therefore, religious establishments, whether formed by individuals, united societies, or whole nations, which secure useful teachers, so far as human prudence can secure them, not to the present race only, but to future generations. Censure not the rulers, who devise wise and salutary plans, for thus promoting the best interests of mankind. Think not that they sin against their subjects, when, as nursing fathers, or nursing mothers, they provide for them wholesome spiritual nourishment. Censure they indeed merit, who invade the sacred rights of conscience, and compel the reluctant to profess the national religion. But censure not those, who pity, and supply with the means of instruction, multitudes, whom poverty would disable, or covetousness and inattention to a future world indispose, to provide teachers for themselves, and who, without their friendly aid, would otherwise be destroyed for lack of knowledge. Boast not thy patriotism, or love to mankind, if thou dost, what in thee lies, to remove the chief restraints of wickedness, and to seal up the springs of private, of family, and of public happiness. If thou art zealous for light, improvement, and civilization, thy zeal for promoting them, is not according to knowledge. If pretenders to liberality of sentiment, storm or undermine one religious establishment, and no other or better, of larger or lesser extent, replaces it; be not surprised that darkness covers the land, and thick darkness the people; that evil men and seducers wax worse and worse; that courteousness gives place to rudeness, gentleness to harshness, compassion to cruelty.

"But, must it not be acknowledged, that congregations sometimes derive little or no benefit from sermons, and that to their teachers much of the blame belongs? It must be acknowledged. This, however, may be accounted for, in perfect consistency with what I have urged. Bad men regard the effect of what they preach, with cold indifference, except in so far as worldly honour or

interest is advanced by their seeming success; and efforts naturally are feeble and ineffectual, where desire is languid. If the drudgery of pulpit-work is dispatched, they are not solicitous what instructions, exhortations, and warnings, are most necessary and best calculated for doing good. Sometimes a clergyman's behaviour is not visibly influenced by the doctrine and duties of religion. Men of small sagacity discern it, infer his craft and disingenuity, or conclude that they may imitate him without hazard. His well-composed discourse may indeed gratify the curious, and entertain the man of taste: but the force of his reasonings is blunted, by the evidence, at least by the suspicion, that he feels not that force.

"The natural abilities, extent of knowledge, and persuasive talents, highly important in a teacher of religion, do not always accompany true piety. The dignity of a subject is not perceived, when it is dressed in mean and low language A florid and pompous style, and subtile reasonings, which plain common sense cannot follow, generally make no impression: and, when the passions are addressed, without informing the judgment, impressions made on the people prove slight and superficial, and, as the morning cloud and early dew, quickly pass away.

"But, are there not teachers of distinguished genius, learning, taste, and eloquence, who yet labour and spend their strength in vain? Perhaps, this is seldom the case, when they sincerely aim at the glory of God, and the salvation of souls, and preach the various truths and duties which God has appointed to be preached, as means of edification. Striking truths, when frequently and fervently inculcated, often command the attention, conquer prejudice, and have a powerful influence. Even when teachers neglect, arraign, or exhibit in a false light, the distinguishing doctrines of the blessed gospel; the lesser and occasional advantages of sermons are sometimes gained. The warm address of the speaker, and his fair and amiable character, constrain many to listen to his instructions: and the force of his arguments from other topics may restrain gross immoralities, promote a decent deportment, and stimulate to acts of justice and beneficence. Let not this seem strange. Men, who never heard the gospel, or whose leading principles of action were never changed by its efficacy, have, notwithstanding, repressed particular vicious inclinations, and amended many things formerly amiss in their conduct. Though the word and Spirit of God, and these alone, can convert the soul from sin, eloquence may outwardly reform. What reformation may therefore be expected, when preachers provoke not the Spirit to withhold his blessing from their useful moral instructions, by shunning to declare the whole counsel of God, and keeping back from their hearers, truths the most profitable and necessary!

"Yes: reformation, and something more than outward reformation, may then be expected. Happy, indeed, are they, whose eyes see their teachers, if their ears hear from them the faithful word, saying, This is the way, walk ye in it! Not so, when any part of that word is kept out of view. All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is therefore neither modest nor wise, to neglect any part of what is revealed as thus profitable. Neglects of this kind sometimes diminish, and sometimes destroy, the benefit of public instruction. God hath said, even with respect to prophets who ran unsent, Jer. xxiii. 22. 'If they 'had stood in my counsel, and caused 'my people to hear my words; then 'they should have turned them from 'their evil ways, and from the evil of 'their doings.' Paul tells the Philippians, ch. i. 15, 18. 'Some preach 'Christ, even of envy and strife; 'and some also of good will. Notwithstanding, every way, whether 'in pretence, or in truth, Christ is 'preached; and, therein I do re-'joice, yea, and will rejoice.' It would therefore seem, that though their motive to preach the gospel was the reverse of holy, and their professed regard to Christ hypocritical, their sermons were not useless. A glorious and happy change on men's characters and conduct, is foretold as the consequence of the preaching of the gospel, Isaiah lv. 10, 11.

'For, as the rain cometh down, and 'the snow from heaven, and return-'eth not thither, but watereth the 'earth, and maketh it to bring forth 'and bud, that it may give seed 'to the sower, and bread to the 'eater; so shall my word be, which 'goeth forth out of my mouth: it 'shall not return unto me void; but 'it shall accomplish that which I 'please; and it shall prosper in 'the thing whereunto I sent it.' Every part of revelation, whether read or heard, has its distinct use. The strict precepts, and awful sanctions of the law, endear the Saviour to sinners. The glad tidings of salvation are often, to the convinced and humbled, the ministration of the Spirit, and of life: and, when a temper and conduct becoming sound doctrine, are inculcated, Christians are thereby excited to adorn the doctrine of God their Saviour in all things.—But, if pride, forgetting that the gospel is a divine report, not a human invention, courts applause, by pretending new discoveries in religion; if it diminishes, enlarges, or alters the sacred directory, and accommodates it to the fashionable taste, or to popular humours; the perfection of that directory is denied, and its energy blunted. If ingenuity arrogantly and absurdly endeavours to improve a revelation, which can make the man of God perfect, thoroughly furnished to every good thought, word, and work; the Spirit will not honour fancy and folly, for awakening the conscience, enlightening the understanding, or purifying the heart. God will not transfer his blessing, from that word which he hath magnified above all his name, to schemes for attaining his favour, different from, nay, inconsistent with, that plan, which Infinite Wisdom hath chalked out in the sacred oracles. One, thinking of his own understanding more highly than he ought to think, pronounces certain doctrines of revelation useless or pernicious. Another, in his discourses on the leading facts and duties of Christianity, forgets to unfold them in the plain and clear language of scripture, which the poor and illiterate, as far as is necessary for them, may easily understand; and vainly hopes, by the aids of genius, philosophy, and criticism, to enable his hearers fully to comprehend the mysteries of faith. A third, through that fear of man which bringeth a snare, disguises his conviction, holds the truth in unrighteousness, and handles the word of God deceitfully. He, who, in the study of nature, attends more to experiments than to plausible theories destitute of their support; in studying the Bible, adopts an opposite plan, and overlooks the proof from experience, that the doctrines and duties on which the scripture lays the greatest stress, have in fact conduced most to the holiness and to the happiness of mankind. Not a few, blinded by prejudice, teach error from real conviction. Yet, though they are sincere, error doth not, and cannot, operate as truth. None are brought to look to Christ for salvation, by hearing that the doctrines of his deity and atonement are absurd, and that, by repentance and amendment of life, they can save themselves. Prayer for divine influences is not excited, by declaiming against all expectation of, or reliance upon them, as fanaticism. It is remarkable, that religion and moral virtue flourish or decay, in proportion as doctrines, which pretended modern reformers pronounce corruptions of Christianity, are esteemed or disregarded. All the words of God are pure, those not excepted against which many have discovered the greatest spite, by persecution, by ridicule, or by misrepresentation. Thou, therefore, who desirest to do good, by instructing thy fellow men, despise none of the instructions of God. In recommending the belief of truth, or the practice of duty, go as far, but no farther, than the Bible goes. Add not to God's words, lest he reprove thee, and thou be found a liar. Christianity, like the first man, came from the hands of God, pure and perfect. By every change, every subtle and refined interpretation, it is corrupted and debased.

"Even necessary doctrines are sometimes taught, and necessary duties recommended, in language so incautious, as to excite prejudices in the hearers against other doctrines or duties equally necessary. Decency of conduct and social virtues, may be so inculcated, that the hearers may forget that religion requires a great deal more, even love, love to God, to the Mediator, to the divine

law, to our fellow Christians, to all men, enemies not excepted, flowing from a pure heart, a good conscience, and faith unfeigned. Holiness of heart and life may be so enforced, that men may view it as their title to God's favour; and thus, going about to establish their own righteousness, may not submit themselves to the righteousness of Christ. Justification through the blood and merits of Christ may be so taught, that the impressions may be weakened of the necessity of that holiness, without which we can neither serve nor enjoy God, and of those good works by which our heavenly Father is glorified. The obligations of duty may be so explained, that men may lose sight of their natural depravity, and need of divine influence. The Calvinist may so speak of man's inability, and the Arminian of the frailty of his nature, that transgressors may conclude, that their performing duties, and avoiding criminal indulgences, are naturally impossible, or at least are the consequence of a frailty, for which they were not to blame, and on account of which they cannot, without cruelty or injustice, be punished.

"Counsels equally necessary at all times, are the most important, and should be the most frequent subjects of sermons. Yet counsels peculiarly adapted to the times, have their importance, and the withholding them may diminish our usefulness. In this dangerous crisis, when without are fightings, and within are fears, men should be excited to turn to Him who threatens to smite, and to seek the Lord with the whole heart. Personal reformation should be exhibited, as necessary for national reformation, and for preventing national ruin. Isaiah's warning should be inculcated, that they fast in vain, who undo not the heavy burden, (and surely the burden of negro slaves is heavy), and who turn not away their foot from the Sabbath, from doing their pleasure on God's holy day. When political opinions spread, seducing subjects to undermine, under pretence of improving, an excellent constitution, and to rebel against their rightful Sovereign, because they see not the wisdom of certain measures of government, we ought, occasionally, to exhibit scripture principles and precepts, which demonstrate the falsehood of such opinions, and the guilt and danger of such practices. When some, with zeal, oppose the scripture doctrines of the Trinity, the atonement of Christ, justification through his merits, and the renewing and sanctifying influences of the Spirit, we, who believe the truth and importance of these doctrines, should defend them with equal zeal. Perhaps we see a probability of dangers, yet remote, overlooked by those who only take a superficial glance of the present posture of affairs, without considering tendencies, whose operation, though slow, is certain. It may not be amiss in this case to speak, that our people may hear for the time to come. In a neighbouring country, a destructive despotism for more than a century, has at last produced the miseries of anarchy: and a corrupt absurd religion has betrayed many into scepticism and infidelity, and some into downright atheism. One with half an eye may perceive, that too many in other countries, seem fond to renounce the religious and political creed of their fathers, though they have not the same excuse for despising or hating them, and cannot point out, what evil either of them have done. But are no evils to be dreaded for men's changing good principles for bad ones, or for total want of principle, except those which immediately ensue? Is there no danger, that, when nations have deeply felt the baneful consequences of anarchy and irreligion, they may fly for shelter to the opposite extremes of tyranny in the state, despotism in the church, implicit faith, idolatry, and superstition? and are measures to be adopted, which, though perhaps their aim is directly opposite, from the impetuosity with which multitudes often rush from one extreme to another, may at length issue in so dreadful a catastrophe?

"To conclude—The usefulness of public teachers of Christianity, doth not infer the usefulness of teaching doctrines or precepts falsely dignified with that name: yet, as he who offends not in word is a perfect man, where the most essential and necessary articles of Christianity are inculcated, they will prove the power of God to salvation to every one that believeth, though much hay and stubble may be built on the true foun-

dation, and though often little wisdom may appear in the arrangement or style of discourses, in the choice of particular subjects, or in the degree of stress laid upon them. Still, however, the grace of God is no apology for the neglects or rashness of public teachers." *p.* 95—105.

CXXXV. TRAVELS *in Upper and Lower Egypt, during the Campaigns of General Bonaparte. By* VIVANT DENON. *Translated from the French. To which is prefixed, an historical Account of the Invasion of Egypt by the French. By* E. A. KENDAL, *Esq. Illustrated by Maps, Views, &c. &c. in Two Volumes,* 8*vo.*

THE first volume is embellished with a map of Upper and Lower Egypt, on which are traced a part of the marches of the French army, and the route of the travels of the author; an engraving of an Egyptian lady, and the manner of passing the Nile; a dance of Almehs in an Harem; and a view of the Birket at Kaira.

The historical account contains a sketch of the actions of the French in Egypt, from their first landing to their defeat by the army under General Abercromby.

Soon after the French landed in Egypt, the author informs us they met with the following melancholy occurrence.

"On the second day of the march of the troops across the desert, from Alexandria, they met, near Beda, a young woman, whose face was smeared with blood. In one hand she held a young infant, and her other was vacantly stretched out to the object that might strike or guide it. Their curiosity was excited. They called their guide, who was at the same time their interpreter. They approached, and they heard the sighs of a being from whom the organs of tears had been torn away! Astonished, and desirous of an explanation, they questioned her. They learned that the dreadful spectacle before their eyes had been produced by a fit of jealousy. Its victim presumed to utter no murmurs, but only prayers in behalf of the innocent who partook of her misfortune, and which was on the point of perishing with misery and hunger. The soldiers, struck with compassion, and forgetting their own wants in the presence of the more pressing wants of others, immediately gave her a part of their rations. They were bestowing part of the precious water with which they were threatened to be soon wholly without themselves, when they beheld the furious husband approach, who, feasting his eyes at a distance with the fruits of his vengeance, had kept its victims in sight. He sprang forward, snatched from the woman's hands the bread, the water (that last necessary of life!) which pity had given to misfortune: 'Stop!' cried he: 'she has lost her honour, she has 'wounded mine; this child is my 'shame, it is the son of guilt!' The soldiers resisted his attempt to deprive the woman of the food they had given her. His jealousy was irritated at seeing the object of his fury become that of the kindness of others. He drew a dagger, and gave the woman a mortal blow; then seized the child, threw it into the air and destroyed it by its fall: afterwards with stupid ferocity he stood motionless, looking stedfastly at those who surrounded him, and defying their vengeance.

"M. Denon enquired whether there were no prohibitory laws against such an atrocious abuse of authority. He was answered, that the man had *done wrong* to stab the woman, because at the end of forty days she might have been received into a house, and fed by charity." *p.* 30—32.

In prosecuting their march, the following observation occurs: "In a corn-country the soldiers wanted bread; and with the image of a vast lake before their eyes they raged with thirst. To explain this new species of calamity it must be observed, that it is the effect of an illusion which has not been found in any other region. This is produced by the *mirage* of projecting objects on the oblique rays of the sun, refracted by the whiteness of the burning earth; a phenomenon which offers so complete a resemblance of water, that the traveller is as much deceived the tenth time he sees it, as the first, and which thus tantalizes a thirst by so much the more ardent, as it occurs in precisely the hottest part of the day.

"The inhabitants deserted the villages as the army approached them, carrying away all the provisions they contained. Water-melons were the first refreshment which it received from the soil of Egypt; and the memory of this fruit lives in its gratitude. On reaching the Nile, the soldiers threw themselves into that river, clothed as they were, to drink," says M. Denon, "at every pore." *p.* 33, 34.

After a severe battle with Murat Bey they arrive at Rashid, where they witnessed the following custom. "When the government of this place was put into the hands of General Menou, many blows of the club were distributed among the populace. This was a remain of the oriental practice, the purpose of which seems to be, at once to drive away a mob, to ennoble a ceremony, and to make the weak sensible of the presence of the strong, and of the distance at which they ought to keep. The French never entered a village in which the Shech did not command, for their honour, such a distribution, which ceased only at their intercession, and when he thought the due respect sufficiently manifested." *p.* 43.

The following character of the Arabs is introduced thus. "We," says M. Denon, "had indeed driven away the Mamlucks; but, being in want of every necessary on our arrival, did we not ourselves, while we removed these, fill their place? And then for the Beduin Arabs, who are ill armed, and can make no resistance; whose ramparts are moving sands, whose lines are space, whose retreat is immensity; by whom could they be vanquished or confined? Shall we endeavour to win them by offers of land for cultivation? The husbandmen of Europe, once become hunters, cease to till the ground; and the Beduin is the primitive hunter: indolence and independence are the basis of his character; and to gratify and protect both the one and the other of these, he keeps himself in continual action, and endures the siege of tyranny and want. We have nothing, then, to offer to the Beduin that is equivalent to the advantage of robbing us; and this calculation is always the principle of the treaty into which he will be persuaded to enter.

"Envy, that evil from which the abode of want is not exempt, hovers over even the burning sands of the desert. The Beduins, at war with all the universe, hate and envy only the Beduins who are not of their own horde. They enter into every war; they put themselves in motion the moment a domestic quarrel, or foreign enemy, troubles the repose of Egypt; and, without attaching themselves to either party, they make use of their hostilities to pillage both. Where is the booty, there is the enemy of the Beduins. Their barbarity, meanwhile, has nothing in it atrocious. Those of the French, who had been their prisoners, spoke of the evils they had suffered during their captivity, as the result rather of the manner of life than of the ferocity of this nation. Officers who had been taken, told M. Denon, that the labour required of them to perform was neither excessive nor cruel; it was only to be obedient to the women, and to load and lead the asses and camels. They were obliged, indeed, to encamp and decamp incessantly. All the tackle was packed up, and a march commenced in less than a quarter of an hour. This tackle consisted of a mill for corn and coffee, an iron plate for dressing cakes, a large and a little coffee pot, a few leathern bottles, a few sacks of corn, and the cloth of a tent which covered the whole. A handful of roasted corn, and a dozen of dates, with a little water, which, on account of its scarcity, had served every purpose before it was drank, was the common ration of a day spent in travelling: but these officers had not had their souls wounded by the least ill treatment, nor did they retain any bitter recollection of an adverse condition of which it had been their lot but to partake.

"Free from religious prejudices himself, the Beduin tolerates all. A few revered customs serve him for laws. His principles resemble the virtues which are sufficient for the partial association he forms, and for the patriarchal government under which he lives.

"Of the hospitality of this people," continues M. Denon, "I ought to cite the following instance: a French officer had been several months the prisoner of an Arab chief. Surprised by our cavalry in his camp, at night,

the latter had only time to fly; tents, flocks, provision, all were taken; The next day wandering, separated from his friends, without resource, he took from under his clothes a loaf, and, giving the half of it to his prisoner, 'I know not,' said he, 'when we shall eat another; but I 'will never be accused of not having 'divided my last with the friend 'whom I had made.' Can we hate such people, whatever may be the features of ferocity which they betray on other occasions? And what advantages over us do they not derive from this society, so striking when compared with the wants that we have created for ourselves? Can we seduce or reduce such men? Will they not always reproach us with sowing rich harvests on the graves of their forefathers." *p.* 44—47.

When General Menou made a tour of the department surrounding Salnia, the author notices "he was welcomed in every village in a manner more than feodal; the principal personage of the place received him and his followers, and providing them with all, and more than they could want, at the expence, as was afterwards found, of the inhabitants: this abuse, which served to develope to the French the customs of a country, the manners of which they were about to change, they suffered, for that reason, to be continued for the time.

"A large house, which had almost always belonged to a Mamlûk, formerly lord and master of the village, was suddenly furnished, according to the custom of the country, with mats, carpets, and cushions. A banquet commenced by the entrance of a number of servants, bringing cold and perfumed water, pipes, and coffee; half an hour afterwards a carpet was spread, round which was formed a a border of three or four kinds of loaves and cakes, while the centre was covered with little plates of fruits, sweetmeats, creams, and other productions of the dairy, of which the greater part were exceedingly agreeable, and in particular, highly perfumed. All this seemed to be but tasted, for in a few minutes the repast was finished; but, at the end of two hours more, the same carpet was covered again; other loaves were brought, and immense dishes of rice, dressed with fresh beef and with milk, half sheep, badly roasted, large quarters of veal, boiled heads of sheep and calves, and sixty other dishes piled upon one another, and containing spiced ragouts, vegetables, jellies, confectionaries, and honey from the hive. Here were no chairs, no plates, no spoons or forks, no gohlets or napkins. Squatted on their heels, with their knees bent towards their breasts, the company helped themselves to rice with their fingers, and divided the meat with their nails. They dipped the bread in the ragouts, and used it to wipe their hands and mouths. They drank water from one pot. He that did the honours of the feast always drank first. He, also, tasted first of every dish; and this less to shew that his guests need not entertain any suspicions, than to testify how careful he was of their safety, and what attention he paid to their persons. Napkins were not presented till after dinner, when water was brought to wash hands. After this, rose-water was sprinkled on every person present. The whole was concluded with pipes and coffee.

"When the French had eaten, people of secondary rank came in, and supplied their places, and were themselves very quickly relieved by others: on a principle of religion, a poor beggar was next admitted; then came the servants, and then every one who would, till all was ate. If there was wanting to this dinner that convenience and elegance which would have given it zest to an European, it was impossible not to admire the plenty, the hospitable profusion, and at the same time the moderation of the guests, whom the number of dishes never kept above ten minutes at table." *p.* 50—53.

Introducing a brief description of the advantages of Egypt, the author says, "Let us turn to behold our triumphs, and the peace re-open the port of Alexandria to sages, to industrious cultivators, to useful traders, to planters, in fine, who, without alarming themselves because Africa does not resemble Europe, will observe that in Egypt a man may obtain for three sous a day's subsistance of the best rice in the world; that a part of the lands, which are no longer inundated, may be brought into tilth and pasture

by canals; that wind-mills would raise the water to a greater height than the *pot mills* at present employed, and by which so many oxen are exhausted, and so many hands occupied; that the islands of the Nile, and the greater part of the Delta, wait only for American planters, to produce fine sugar-canes from a soil that does not devour men in return: approaching Kaira, and proceeding beyond it, they will see that the ground only wants amelioration to make it the rival of every other for plantations of indigo and cotton of every species; that while they are making a prudent and certain fortune, they will breathe a pure and wholesome atmosphere, on the banks of a fertilizing and navigable river; they will see a new colony, with its cities ready built, skilful workmen accustomed to labour and to the climate, with whose assistance, and with that of canals which are traced to their hands, they will in a few years create new provinces, the future abundance of which is not questionable, since modern industry will restore to them their ancient splendour." *p.* 58, 59.

"The anniversary of the birth of Mohammed arrived. The French remarked that no preparations were made for celebrating this the most solemn festival of the hegirian year. Towards evening, General Menou sent for the mufti, both whose dignities and whose emoluments had been increased by the arrival of the army. It was found that this man had seized the opportunity of representing the French to the people as averse to the ceremonies of religion, insinuating that they had forbidden the rejoicings of the day. On his being desired to proclaim them immediately, he said the time was now too short for the preparations; but being answered in the oriental style, that if the time was too short to make preparations, it was yet long enough to put the mufti in irons, the festival was proclaimed within a quarter of an hour, the town was illuminated, and the songs of devotion were united with those of joy and gratitude." *p.* 64, 65.

Then follows an account of the festivity, concluding with the description of their manner of dancing, which, says the author, represented neither joy nor gaiety, but voluptuousness, which soon became lascivious, and extremely disgusting.

In describing Kaira, and the manners of the people, the author writes thus:

"M. Denon was nearly a month at Kaira, during which he extended his researches throughout this superb city, this holy city, great among the great; this delight of the imagination, the splendours and opulence of which call forth the smile of the prophet; for such are the terms in which it is spoken of by the orientals. In point of fact he saw an innumerable population, and extensive spaces for passengers; but not a single fine street, not a single beautiful building. There is a vast space, with the air of a field, called Lelbequier, wherein general Bonaparte resided: this, at the time of the inundation, had in it something agreeable, on account of its coolness, and the parties made on it at night in barges. (A representation is given in an engraving). The palaces of Kaira, encircled with walls, sadden more than they embellish the streets. The habitations of the poor, still more neglected here than any where else, add to what is distressing in the sight of misery in all places, all the privations and negligence which the climate peculiarly permits. The observer is incessantly tempted to ask, where are the habitations of the four-and twenty sovereigns*? When, however, he has penetrated these species of fortresses, he finds some conveniences, some refinement of luxury; fine marble baths, voluptuous stoves, mosaic chambers, in the midst of which are basons of water and fountains, mattresses covered with rich stuffs, and surrounded with magnificent cushions: these divans commonly occupy three sides of the room. The windows, where there are any, never open; and the light which they admit is dimmed by coloured glass, within very closely reticulated grates: the principal light usually enters from a dome in the center of the ceiling. The orientals, strangers to all the uses we make of light, care very little for procuring it. Generally speaking, every thing they admire is favourable to repose; as, divans, on which one is rather laid than seated, on which one is at ease,

* The Beys are twenty-four in number.

and from which it is troublesome to move; garments, of which the lower parts are petticoats, by which the legs are confined; large sleeves, which fall eight inches below the finger's ends; a turban, with which it is impossible to bow the head; a habit of holding in one hand a pipe, with the vapour of which the brain is intoxicated, and in the other a rosary, of which the beads are passed between the fingers; all this destroys activity, destroys imagination: they think without an object; without relish do the same thing every day; and finish with having lived, without having endeavoured to vary the monotony of their existence.

"The manners of such as are obliged to labour, are not very different from those of the rich. Accustomed to expect from their industry nothing beyond the ordinary routine, they never exert themselves with that hope. They never invent a method of doing better, nor seek for that which is invented; and they always reject any in which they are obliged to stand, a position for which they have the greatest aversion. The joiner, the locksmith, the carpenter, the farrier, all work sitting; even the mason raises a minaret without being ever on his legs. Like savages, they seldom use more than one tool. One is quite astonished at what they are capable of doing; and one would be disposed to believe them ingenious if, adhering constantly to usage, they did not soon force one to think that, like the insect whose workmanship we admire, they are guided by an instinct from which they cannot stray.

"But is it not despotism, which commanding always, recompensing never, is the source and permanent cause of this stagnation of industry? In Upper Egypt, the Arabian artificers, at a distance from their masters, sought the French military manufacturers, worked with them, and certain of adequate wages, laboured to give satisfaction, recommencing their toil when they had committed mistakes; they looked with enthusiasm at the operation of the windmill, and gazed on the effects of the rammer with transports of admiration: a secret sentiment of indolence inspired, perhaps, this admiration for two machines, which assisted the heaviest labours necessity has imposed upon them; that of raising water, and forming banks to retain it. They build as little as they can help; they never repair any thing. If a wall threatens to tumble, it is left to do so. There are still some rooms in the house, and they lay the ruins on one side. At length the whole building falls; and in this case they abandon the scite; or if they are obliged to clear it, they carry the rubbish as short a distance as possible: it is this latter practice which has raised around every town in Egypt, and particularly Kaira, not eminences, but mountains, by which the eyes of the traveller is astonished, and for which he is at first unable to account." *p.* 103—106.

The following may give our readers some idea of the magnificence of the burial places of the Egyptians.

"The minarets and the tombs are the only fabrics in which the Arabian style is preserved with integrity; and if in this there be not found that which ought to be the beauty of architecture, an assuring solidity; there is at least observed with pleasure ornaments which produce richness without heaviness, and an elegance so complete in all its parts, that it never excites the idea of insipidity or meanness. The cemetery of the Mamlukes affords examples: on leaving the masses of Kaira, we are perfectly surprized at beholding another city built entirely of white marble, in which the edifices, composed of columns surmounted by domes, or painted palamkins, sculptured and gilt, form an elegant and cheerful assemblage. There wants nothing but trees, to render this funeral retreat a scene of delight." *p.* 109.

(To be concluded in our next.)

CXXXVI. POEMS, *by* MRS. JOHN HUNTER, *foolscap* 8*vo.*

MRS. H. dedicates this beautiful little work to her son, Captain H. at Gibraltar. The contents are as follow:

"November—Ode to the Old Year—La Douce Chimere—To Mrs. G. of the Priory, Cornwall—Ode to Conduit Vale—To Mrs. Delainy—To the Memory of Chatterton—To my Son at School—To my Daughter—To the Nightingale—Carisbrook Castle—To the Memory of a Lovely Infant—Vow

to Fortune—Laura—Wine—Time—To James Barry, Esq.—To a Friend on New Year's Day—Elegy on W. Seward, Esq.—Epitaph for my Father—Songs, Elegies, Dirges, &c. &c. Among which are included the Lamentation of Mary Queen of Scots, the Cherokee Death Song, and some other publications, in considerable favour with the public.

We shall give the following specimens from the different classes of composition.

"LA DOUCE CHIMERE.

"Sweet fancy, let me sing thy praise,
Thou kind companion of my days,
Through infancy and youth;
O let me, in a riper age,
Thy fairy favours still engage,
And blend thy charms with truth.

Gift of kind heav'n, dear wand'ring sprite,
'Tis thou canst opposites unite,
And pleasures mix with pain;
Without thy aid, the sons of art
To charm the eye, or touch the heart,
Shall toil, and toil in vain.

To warm, to polish and refine
The judgment and the taste, are thine,
To aid where knowledge fails;
How exquisite thy finer sense,
How far beyond the vain pretence,
Where letter'd pride prevails!

Through the dim eye thy piercing ray
Beams on the mind a brighter day,
Where genius stands confess'd;
'Tis thine to light the prison's gloom,
'Tis thine to live beyond the tomb,
In fond affection's breast.

Thy art can on the moon's beam send
The heart's warm wish from friend to friend,
Through air and ocean's waste,
And on some bright unchanging star,
Though absent long, and distant far,
Remembrance may be plac'd.

'Tis happiness to dwell with thee;
Whate'er we think, whate'er we see,
Glows with a brighter dye;
All nature wears a lively green,
The heav'ns expand a blue serene,
And man forgets to sigh.

Or should a sigh unbidden rise,
On thy light wing the vagrant flies,
To seek some tender woe,
Our better feelings to awake,
Teaching for love for pity's sake,
Delicious tears to flow.

Nor wealth can buy, nor pow'r command,
One circle from thy magic wand,
To charm the phantom care;
Born with the soul, thy living light
Beams forth in wayward fortune's spite,
Nor deigns her gifts to share.

Parent of hope, love's truest friend,
Without thee all our joys would end,
And dull existence fade:
'Tis thine to gild the darkest scene
Of poverty, restraint, or pain,
In life's obscurest shade.

Let me then still thy dreams pursue,
For ever bright, for ever new,
Time's tangled path to cheer;
Let me believe I still may find
The warm, sincere, congenial mind,
And meet LA DOUCE CHIMERE." *p.* 9—12.

"TO MY DAUGHTER.

On being separated from her on her Marriage.

"Dear to my heart as life's warm stream,
Which animates this mortal clay,
For thee I court the waking dream,
And deck with smiles the future day;
And thus beguile the present pain,
With hopes that we shall meet again.

Yet will it be, as when the past
Twin'd ev'ry joy, and care, and thought,
And o'er our minds one mantle cast
Of kind affections finely wrought?
Ah no! the groundless hope were vain,
For so we ne'er can meet again!

May he who claims thy tender heart
Deserve its love as I have done!
For, kind and gentle as thou art,
If so belov'd, thou'rt fairly won.
Bright may the sacred torch remain,
And cheer thee till we meet again!" *p.* 33, 34.

"TO THE MEMORY OF A LOVELY INFANT.

Written Seven Years after his Death.

"Still as the circling months successive climb,
With ling'ring footsteps, up the steep of time,
Bleak February frowns in his return,
And crowns with cypress a sepulchral urn.
For me he still a mournful aspect wears,
And still receives the tribute of my tears.
Are not the ills enough which time supplies,
To check the dawning comforts in their rise?
Must memory too the present evils aid,
And tinge with darker hues life's deep'ning shade?
Must woes on woes accumulated roll,
And cloud with care the sunshine of the soul?
Such is our wretched lot, ill-fated kind!
Our thread of life with misery entwin'd;
Capricious fortune's sport, or passion's slave;
Till peace takes root, and blossoms on the grave.
Can I forget the days of anxious pain,
When that dear angel form I watch'd in vain?
Can I forget the agonizing hour
When those lov'd eyes were clos'd, to wake no more?

Ah, no! revolving years in vain depart,
The traces still remain upon my heart!
When lost in grief my eyes refus'd a tear,
Instinctive fondness sought his silent bier,
Hope whisper'd, 'sure he sleeps,' I wildly press'd
The lovely image to my aching breast,
And felt the fearful chill of nature's awful rest.
Now I can weep, and oft in thought recall
The closing scene, the coffin, and the pall.
The solemn knell of death, I heard it toll;
How heavily it struck my wounded soul!
'Tis long since past; forgetfulness has spread
Her misty mantle o'er unnumber'd dead;
But fond affection lingers in the gloom;
Near the dim lamp that glimmers o'er the tomb.
She graves with trembling hand the mournful rhyme,
Where memory recals departed time,
Brings back in one short hour the dream of years,
And sprinkles on the grave a mother's tears."
p. 55—57.

"TIME.

"Time may ambition's nest destroy,
Though on a rock 'tis perch'd so high;
May find dull av'rice in his cave,
And drag to light the sordid slave;
But from affection's temper'd chain
To free the heart he strives in vain.

The sculptur'd urn, the marble bust,
By time are crumbled with the dust;
But tender thoughts the muse has twin'd
For love, for friendship's brow design'd;
Shall still endure, shall still delight,
Till time is lost in endless night." *p.* 66.

"ELEGY TO THE MEMORY OF WILLIAM SEWARD, ESQ.

"Say, shall the muse, the muse to Seward dear,
Fail to the mournful rites her aid to lend?
Refuse to place a chaplet on his bier,
Or give a tear to her departed friend?

Ah no; she weeps! for in thy silent grave
The kindly mild affections wake no more;
Cold is that heart, where bounteous nature gave
Of warm benevolence her richest store.

Those powers by nature given, by time improv'd,
Still to some fair, some honest purpose led;
To cherish modest worth thy spirit lov'd,
To raise dejected merit's drooping head.

The pride of learning, wit's resplendent ray,
The powers of genius dazzling as they shine,
Before thy social virtues fade away,
Nor shall their loss be felt, or mourn'd like thine.

"THE WANDERING LADY.

"Through dreary wilds forlorn I go,
When loud the storms of winter blow;
On me they waste their rage in vain,
For I can feel nor joy nor pain.

My sheep, companions kind and true,
Yes, I can feel a pang for you;
Come gather round, and I will keep
The watch, and sing while you shall sleep.

Ah, these were once my lover's care,
Of all the flock he held them dear;
With me they left their native fold,
And brav'd the winds of winter cold.

They follow wheresoe'er I lead,
And while I sit and see them feed,
Methinks the sunny days return,
Ere yet my heart had learnt to mourn.

To mourn a father's cruel pride,
By whose rash hand my lover died;
O cruel, cruel was the deed,
That caus'd so kind a heart to bleed.

O youth belov'd, thy voice no more
Can peace to my sad soul restore;
To seek thy native hills I fly,
Where thou wert born I go to die!"
p. 77, 78.

"A MERMAID'S SONG.

"Now the dancing sun-beams play
On the green and glassy sea;
Come, and I will lead the way,
Where the pearly treasures be.
Come with me, and we will go
Where the rocks of coral grow;
Follow, follow, follow me.

Come, behold what treasures lie
Deep below the rolling waves,
Riches hid from human eye
Dimly shine in ocean's caves;
Stormy winds are far away,
Ebbing tides brook no delay;
Follow, follow, follow me." *p.* 104.

CXXXVII. VILLAGE DIALOGUES, *between Farmer Littleworth, Rev. Mr. Lovegood, and others. By* ROWLAND HILL, A. M. Vol. II. 12*mo.*

THE former volume of these dialogues was noticed in our Epitome for May: the present volume purposes the same general idea of recommending Religion under a dramatic form; but several new characters and subjects are introduced, as will appear by the following outline of the contents.

"Dial. IX. and X. The evils of the Slave Trade delineated in a conversation between Farmer Little-

worth, his son Henry, Rev. Mr. Lovegood, Squire Worthy, and his Lady, at Gracehill farm.—XI. contains the history of the family of the Littleworths, with the character of Rector Filipot, and Mr. Meek, his Welch Curate.—XII. A Sunday Evening's Conversation between Mr. and Mrs. Steadyman, Farmer Littleworth and family.—XIII. Resumes the subject of the Slave Trade.—XIV. XV. A Whisper from behind the door, or the Secrets of private Scandal made public; in which the following new characters are introduced:—Rev. Mr. Spiteful, Master of the grammar school in Envy Lane, and one of the writers of the Anti-jacobin.—Mr. Wisehead, a Socinian Bookseller, Mr. Considerate, Alderman of Mapleton, and Miss Pratapace, the apothecary's daughter.—XVI. XVII. More News from Lower Brookfield, or the evils of seduction delineated in the story of Mrs. Chipman.

We shall give our readers an extract from Dialogue XI. containing the character of the farmer's maiden sister, Mrs. Mary Littleworth, and her friend, Madam Vixen.

"There lived in the town of Ruckford, about fifteen miles from Mapleton, a Mr. Nathaniel Steadyman, who had united himself to Farmer Littleworth's family by marrying his younger sister. His occupation was that of a currier, in which line he did a considerable deal of business, and was in general esteem among his neighbours for his candour and integrity.

"The family of the Littleworths, however, were unfortunately educated. In point of religion they were tutored in all the high church notions of the day; so that the least deviation from the established church, was, in their esteem, more to be dreaded than a thousand deviations even from the common rules of morality; insomuch that even cursing and swearing was a much smaller offence than attending a *conventicle*; and scarce any offence at all, provided people exercised their profane talents against the dissenters. Report also says, that old Mr. Simon Littleworth, with all his family, used to drink the Pretender's health after dinner, and that it was well he did not lose his life in the rebellion in 1745, for entertaining and encouraging the rebel army when in the North, against the present family upon the throne, by whom our civil and religious liberties were established. Mr. Simon Littleworth, the father of the present Farmer Littleworth, loved getting money to his heart, but could not bear to spend it even on a decent education for his children. He died about the year 1776, leaving a fortune among his children of about three hundred and fifty pounds each; entailing also upon them all the prejudices of an unhappy day and generation; conceiving higher notions of the religion of Dr. Sacheverell*, than of that of Jesus Christ and all his Apostles.

"According, therefore, to all probable circumstances, Farmer Littleworth would never have submitted to have heard the gospel if he had not first heard it in a church. But the farmer, though still a churchman, was now happily delivered from the trammels of his former education, and began to entertain equal love to Christians of all denominations: yet not so the rest of the family, which now consisted only of himself, and two sisters; his elder brother and a sister having been dead some years ago.

"His elder sister Polly was the exact counterpart of Miss Polly, to whom she stood godmother. She was in her younger days so self-willed and perverse, that no person could ever venture to ask her the question if she chose to alter her state. Which also, by general report, will probably be the fate of the god-daughter, as well as the aunt.

"The farmer's sister continued to live in the neighbourhood of Mapleton till she was near sixty, and on account of the pressure of the times, has lately removed further north to make a joint purse with another old maiden lady, known by the name of Madam Vixen. And though she was Miss Polly all the time she continued near her brother, yet since her remove she has submitted, though with some regret, to the graver appellation of Mrs. Mary.

"Thus convenience has brought these two old ladies together; though they are the frequent cause of vex-

* Dr. Sacheverell was the high church champion in the days of Queen Ann: he was impeached by the commons, for his seditious high church principles; his sermon was ordered to be burnt, while he himself was suspended from his ministry for three years.

ation to each other, yet hereby they are just able to keep a maid servant between them, who is generally changed about six times in the year.

"Madam Vixen is often accustomed to boast that she has a superior education, and therefore attempts to correct Mrs. Mary for her vulgarity of expression, and also that her family was of much *better blood* than the family of the Littleworths. This is a frequent cause of mortification to Mrs. Mary, who plies her in return for her family pride and self-conceit. Thus alternately they irritate and vex each other, till they make themselves so peevish and fretful thereby, as that they scarcely exchange a word for several days together. During these intervals of ill humour there are frequent threats of separation; till these little fracas are settled by the neighbouring gossips bringing them some new tales of the affairs of the neighbourhood, which they delight to hear, retail, and exaggerate. Then an *innocent* game at cards again sets them a-quarrelling, and makes them *guilty* of the same sort of conduct against each other. Thus they rub on together from time to time; yet, if their dispositions are dissimilar in some instances, in others they are perfectly similar.

"In point of religion they are precisely agreed, for though they seldom trouble the church but when the weather is very fine, yet they *do their duty* in reading the psalms and lessons at home; while twice or three times a year they submit to the penance of a gloomy week in the preparation before they receive the holy sacrament, which is seldom done unless on the great festivals. But in nothing are they more similar than in their belief of different signs, and omens, and prognostications, on which they are ever exercising their minds, and tormenting each other, under the expectation of the most gloomy events. The prognostications of Moore's almanack are always received and read by them with prodigious avidity and glee, and though they are aware that the first Francis Moore, the original physician and *astrologer*, must long ago have been dead; yet they have no doubt but that the present Francis Moore is as much a real character, and a far wiser *astrologer* than his father; he being also the seventh son of his father, who was himself a seventh son: and how far it was done with a design to impose on the credulity of the old ladies, might be difficult to say; yet they seem fully persuaded that the present Francis Moore has also a seventh son, who, though but young, is now studying both physic and *astrology* in the town of Utopia, in the north of Ireland; and they have no doubt but that he is born to possess so supreme a degree of knowledge, by investigating the configurations of the stars, as that he will be able to read the history of all future events beforehand, both private and public, as plainly as he can now read his A, B, C; and that he will as far outshine these *great luminaries*, Count Swedenburgh, Mr. Brothers, and some other prophecyers on our late public events, as the vast knowledge of a Newton outshines the intellectual powers of a goose *.

* The pretended prognosticators, under the fictitious name of Francis Moore, have this year met with a terrible mishap. They could not discover, by the configuration of the planets, either the change in the ministry last year, or the preliminaries of peace which followed, their almanacks being all printed off before the latter event took place. In consequence of which their predictions continue to be full of wars, and battles, and fruitless negotiations. As Mr. Moore prophecies in rhyme, as well as prose, my readers shall be favoured with some of his admirable predictions, for this year 1802, in his own excellent versification.

January.—Preparations for war.

"As troops, appointed from all parts, prepare
To march in order for some cruel war;
So do the stars, by thwarting motions, shew
A storm at hand, with blood and ruin too.
All must obey when these for arms prepare;
There's storms in states and towns as well as air."

February.—The same continued.

March.—Fruitless negotiations for peace.

"From court to court expresses briskly fly;
Great offers made to purchase peace thereby;
All give their wishes to its ling'ring birth,
And hope it too, to ease the groaning earth;
Yet all their wishes prove but empty show,
Like nick-nam'd saints they seem, but are not so."

April.

"No one can wonder that these ladies, who are so fond of hearing and telling 'old wives fables,' and of attending to such absurdities, should also give way to all sorts of fears and apprehensions arising from other causes the most superstitious and absurd. Hence it is that they are kept in perpetual alarm, at one time by the death-watch, at another time by the croaking of a raven, or the screeching of an owl; then again by the winding-sheet in the candle, and a variety of such other absurdities, as though the all-wise God had given a commission to spiders *, owls, and ravens, and even to tallow candles, to instruct mankind in the knowledge of different future events.

"This unfortunate turn of mind, however, had once proved nearly fatal, not only to the comfort, but the very life of Madam Vixen. She heard, three or four times, her chamber bell ring, as it was supposed, of its own accord. This brought to her recollection the story of her grandmother's death, which was foretold by some such an event three weeks before the time. She therefore positively concluded that within that period she was to depart. This so worked upon her imagination as that it brought on a serious illness. The apothecary was sent for only out of form, as she concluded it would be of no avail. The lawyer attended to alter and finish her will; and the poor clergyman, though as ill liked as the rest of his brethren, was sent for to prepare her for her change, and to fit her for the final reception of the holy sacrament, which it was her design to have received a day or two before her departure; which seemed for a while more fully confirmed by another event dreadfully similar to the former. Madam Vixen and her nurse one night evidently heard a bell ring, as though it had been from under the ground; but the fears excited on this account were soon dispersed, as it was only a piece of Mrs. Mary's prudent attention, who muffled the hammer of the bell belonging to the clock, as its shrill sounding noise was found offensive to Mrs. Vixen; and a little while after this the whole of this supposed melancholy event disclosed itself; for one night, while the nurse was sitting up, hearkening after death-watches, screech owls, &c. and feeding upon these strange fears, the kitten stole into the room, for both the old ladies were very fond of cats. After the manner of that frisky generation, puss fixed her eyes upon her old plaything, the tassel of the bell, and consequently gave it a handsome ring. Mrs. Vixen takes the alarm, and asks if the bell did not again ring of itself. The nurse burst out with

April.—Wars renewed.

"Saturn and Mars oppos'd, doth now dispense
Troubles and mischiefs arm'd with violence:
A man of war doth seldom die with care,
The soldier's harvest now holds all the year;
They're mov'd like puppets, kill and murder thus,
We see 'tis done; but how? that's hid from us."

May.—After prophesying that "Spring leads on the year," F. M. subjoins,

"Some great design or stratagem is laid,
Some town besieg'd, castle or fort betray'd."

June.—War again with all its horrors.

"From all parts, sea and land, methinks I see
The dreadful signs of death and destiny.
View this year's rays, see how the stars prepare
For all the cruelty that's bred in war;
For arms and armies the wild crowd to awe,
Swords, spears, and guns, defiance bid to law."

And so on with little variation to the end of the year; now what can Madam Vixen and Mrs. Mary think of their redoubtable prophet having signalized this year as being so bloody and tremendous, when lo! universal peace and tranquillity are so mercifully restored, and plenty also, provided monopolizers of every description would allow us to enjoy it.

* Some naturalists are of opinion that the death-watch is not the spider, but another much smaller insect, and found in the wood of old houses.

Then tell all your grannies it is a wood worm,
That lies in old wood like a hare in her form;
With teeth or with claws it will bite or will scratch,
And chamber-maids christen this worm a death-watch:
Because like a watch it always cries *click*,
Then woe be to those in the house who are sick;
For sure as a gun they will give up the ghost,
If the maggot cries *click* when it scratches the post:
As soon as they hear it, it shortens their breath,
And they speedily die, because frighten'd to death.

laughing, and adds,—why, madam, it is nothing but the cat playing with the bell tassel, and I dare say this was the reason why it rang before. However, the ringing of the bell brought Mrs. Mary into the room, who, when she heard of the event, joined with the nurse in a laugh on the occasion, while Mrs. Vixen immediately took heart, and consequently began directly to recover. The nurse told the apothecary on his next day's visit that the cat had done more for her mistress's recovery, by ringing the bell, than he could do with all the drugs in his shop. She then told him the whole of the story, which before was known alone to the family. A message also was soon afterwards sent to the minister, that he might be informed a repetition of his visits would not be needed, and the lady herself soon recovered, on the removal of the causes of her disease.

"The reader may suppose that he had not been presented with a detail of these little events, had it not been with a design to expose the folly of those superstitious fears which are so very injurious to the minds of all who have not sufficient sense and resolution to resist them. Where there is but a little real religion, the want of it is too frequently supplied by an abundance of superstition. The human mind is prone to run into extremes on every occasion: some are for believing too much, others for believing too little. Happy are they who, being blessed with that wisdom which is from above, are preserved in the middle path, and saved from every extreme." *p.* 29—36.

CXXXVIII. THE CALEDONIAN HERD BOY, *a Rural Poem. By* D. SERVICE, 12*mo.*

THE preface to this little piece will be necessary to give the reader its true character.

"The author of this poem was a herd-boy for five years on the North banks of the Clyde: he was afterwards an apprentice at Greenock, to a shoemaker, and has followed that employment for six years in England: he is now in the twenty-seventh year of his age, with a wife and family: he has nothing to offer in defence of his publication, but that it was written of mornings before his business commenced, and of evenings after the labour of the day was finished: that he never received a common, much less an academical education; for deficiency in grammar or style, he therefore hopes some allowance will be made by the candid reader. Many of the circumstances which occurred to the author during his herding are brought together as the business of one day." *p.* 5, 6.

As a specimen of the author's talents we give the following lines, which we doubt not will be sufficient.

"Oh Deniston, thy seat let us proclaim,
The heart exults at sweet Camsaskine's name;
There beauty, elegance, and grace combine,
To make magnificence superbly shine;
The slaty roof with golden circles blaze,
Like stars in yonder blue ethereal maze:
This spacious place built of the polish'd stone,
For ages past the boast of Cardross shone;
But scarcely can the outward splendour vie
With the inside's true hospitality;
In concerts good no jarring notes are found,
When low and high make an harmonious sound;
Here you behold order's true godlike plan,
Step into view, and dignify the man!
Rows after rows of pleasing arbours grace
This scene of beauty, this enchanting place;
Each path there is by just proportion plann'd,
Festoon'd with roses, and by zephyrs fann'd.
The woods and groves, and mountains, circling rise,
And shield this seat from storms and wintry skies,
Forming a canopy of smiling green,
To fill the soul with wisdom all serene.
Now with dear fancy's phrenzy-flowing tide
Across the meadows let us smoothly glide.
See yonder fabric in the richest style
Proclaims the lasting fame of great Argyle;
Time's potent arm has nations great remov'd,
But time that fabric ever has improv'd.
See how it rears with stateliness and pride,
Beside the banks of silver flowing Clyde!
There groves superb, the splendid palace grace,
And throw an awful grandeur round the place;
In winter's darkest nights, when frost and snow
Assail the shepherds onward as they go,
They look intensely for that fabric's light,
To guide their devious feet and steps aright;
Then jovously with eager steps they haste,
Till to their cots they happily have pac'd;
Then round the fires the babes and parents smile,
And sound the lasting fame of great Argyle."

A COMPLETE

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